spare Rib

Women's magazine
No.16 1973 20p

P523/344

Jane Fonda Interview

Why she has become a political activist.

Women's work in industry: 'We don't want our liberation on the backs of others'

Psychology: on not being the hostess with the mostest.

Plus:
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Self defence without aggression.
The life of a foetus?

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Women in Music

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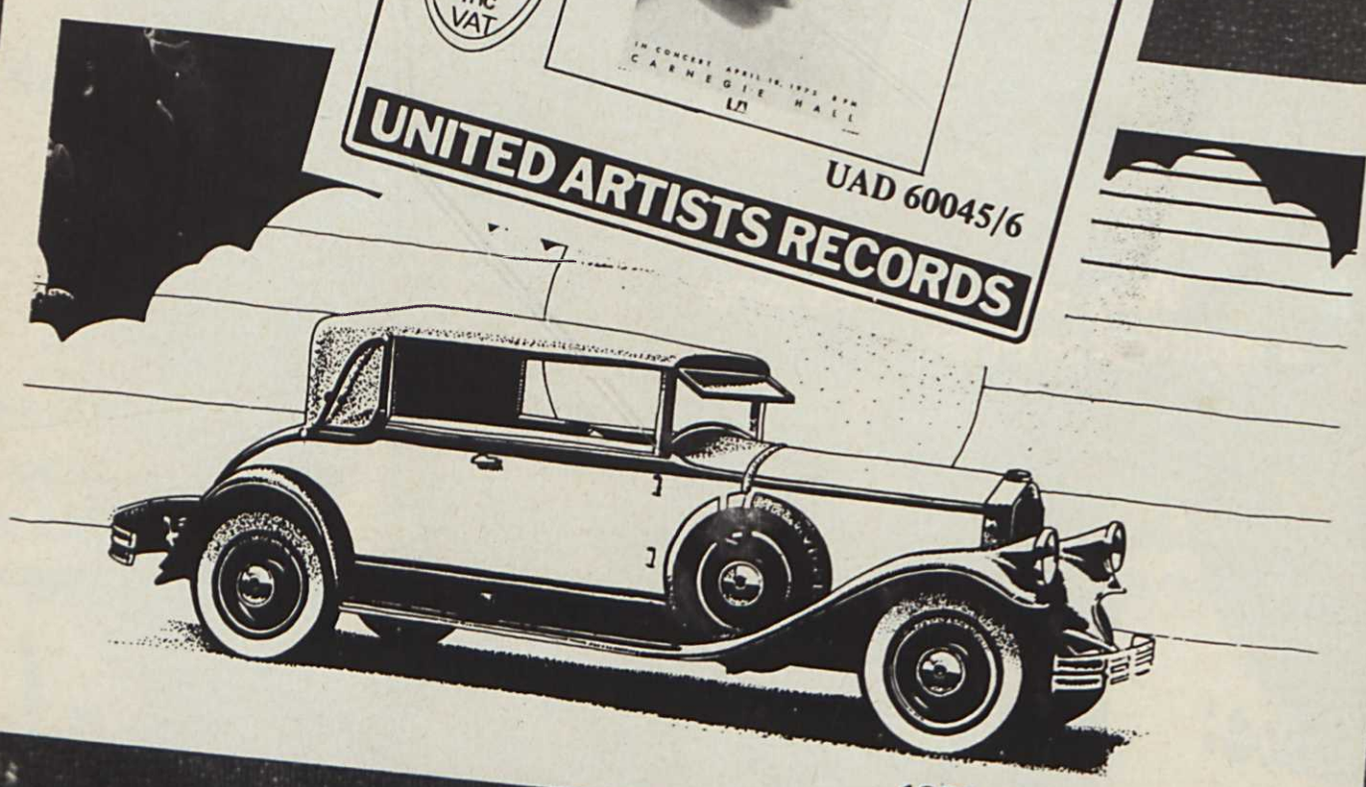

1929 PIERCE-ARROW

IN OUR OWN WRITE

Join a community

Dear Spare Rib,

I am writing in the hope of reaching people who could be part of a community a few of us have set up to help someone. She is a girl who has spent the last 11 years actively struggling with a severe and crippling mental problem, 4 of those having been spent in mental hospital. She finally came to completely understand what had happened to her and was able to grow beyond the original problem – which was a drastically unreal way of being which she'd adopted out of extreme fear. She expected that to become real and in touch with herself would be the end of her struggle, but instead found that the years of almost total isolation she had suffered (due to her real self being locked alone inside), had actually destroyed a part of her. This was a basic connectedness with other life, and in its place was terrible pain.

We have set up a therapeutic community to help her grow back, through contact with others over a several month period, this absolutely essential lost part of herself. The community needs to be of adequate size (a group of about 8 is what's needed), and we have been trying for almost a year to get enough people together. The girl's actual life depends on us being able to do this as she could not survive indefinitely in this state of terrible pain. People's help in this situation means so very, very much.

The helpers share in doing things like cooking and cleaning, as well as being there for contact and emotional support. There is free board, and possibly pay, available. Please help us if you can – your help is needed very badly. *The experience is likely to be of personal value to you also. Could anyone who might be able to help (full or part-time) please write to me at the address below. Even if you could only stay for a short time, please get in touch.*

We are also in need of money. Any amount, however small, *that anyone could send would be very greatly appreciated.*

Yours sincerely,
Gordon Philips,
c/o Moonfleet Bookshop,
131 Clapham Park Road,
London SW4 7EN

What's the use of the telly when. . .

Dear Spare Rib,

I watched with the great interest the programme on VD on the BBC last night (Friday, August 3) and what to do in the event of being infected.

However, on the following Saturday evening, I tried to phone someone with a simple question about a VD test. After phoning four different hospitals and several well known '24 hour' organisations, I was only able to talk to a nurse who, apart from being unable to speak English, refused to discuss this taboo subject over the phone.

I'm sure the only conclusions to be drawn are that nobody has VD over the weekend or that one must simply grit one's teeth until Monday when the chances of getting help are better. Therefore, while this kind of programme is invaluable in stamping out VD, what is the use when there is no reliable follow-up.

Yours sincerely,
Maggie Mc Diamond,
London W.11.

Men the culprits

Dear Spare Rib,

Copies of Spare Rib are becoming scarce in Nottingham. It's a damn sight better than Cosmopolitan et al but there's one aspect of your philosophy which I find very irritating.

Victorian feminists preached the value of 'feminine virtues'. They were allowed the virtues but denied power; by a neat twist the men turned their argument on them and kept them to the sacred tasks of child-rearing and husband-coddling.

Modern liberationists are in danger of suffering the same fate for their failure to distinguish between the oppression practised by government institutions (equal pay, hassles over bank loans, etc) and oppression by men in private life.

To eradicate the first, women quite rightly attack the institutions which practise generalised discrimination. To eradicate the second they must attack the men (and 'women-hating' women) who perpetuate personal oppression.

It is not good enough to demand nurseries so that women can be independent of their children. This only removes the husband yet one step further from his joint responsibility. Why shouldn't he look after them? Nor is it good enough to demand that housework should be recognised as a job with a national wage scale. If housework is shit, why should women do it? These are just two of the issues in which I fear Women's Liberation are in danger of committing suicide by refusing to meet male oppression at source and instead, focussing on a nebulous 'them' who are at fault and who must provide the remedy. The real culprit in most women's lives is a very real person who can be identified by name and such women will remain oppressed as long as they are encouraged to divert the blame and responsibility onto 'them'. A person can only liberate herself and she is badly served by anyone who allows her to believe otherwise.

Best wishes to Spare Rib,
Jane Tyldesley,
Huntingdon Street,
Nottingham.

Virginia who?

Dear Spare Rib,

I was annoyed to find that the Penguin biography of Virginia Woolf in the front of one of her books began:

'Virginia Woolf, who died in 1941, was the daughter of Sir Leslie Stephen and the wife of Leonard Woolf.'

– Hardly an appropriate or relevant opening description.

Yours sincerely,
Jeanette Sutton,
North Wembley,
Middlesex.

Rotten newspaper

Dear Spare Rib,

I have just read Kaori O'Connor's 'What's Up Front'. Please congratulate her.

One of the most unpleasant periods of my life was when I was working for Women's Wear Daily *– a New York fashion trade newspaper. A rotten newspaper with a rotten policy. Its pieces on brassieres tended to be stomach-turning (to use a different part of the anatomy).*

Best wishes,
A former (male) Scandinavian correspondent of Women's Wear Daily.

Our sloppy spelling

Dear Spare Rib,

As an Englishwoman spending a few months in New York, I was pleased to find a copy of Spare Rib at my local newstand: even more pleased to read to read that the magazine has successfully completed its first year. I hope it flourishes for many more.

I find the articles you publish interesting and stimulating. In particular, I obtain great pleasure and encouragement from reading about the lives of other women. I also find the how-to-fix-it pages extremely helpful after years of chafing against the male mystique surrounding such simple jobs as replacing tap washers, fitting plugs to electrical appliances, etc.

I am a firm believer in the importance of Women's Liberation and appreciate the contribution that Spare Rib magazine makes toward promoting and publicising this cause. But I do wish that Spare Rib would learn to spell: the poor spelling that I have noticed in several issues is exactly the sort of thing that makes Women's Lib an easy target for sneers. It would be nice to show that the sisters can spell – so how about trying to master spelling during Spare Rib's second year? At least let the magazine be criticised for its content *and not the superficial sloppiness of bad spelling and doubtful grammar.*

Sincerely,
Julia Percivall,
77 West 55th St., New York

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I enclose cheque/PO for £2.80 for 12 issues of Spare Rib made payable to Spare Ribs Ltd, 9 Newburgh Street, London W1A 4XS.
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Union of Women Teachers

Dear Spare Rib,

In your June 1973 issue Geoffrey Sheridan writes "In terms of female representation within the union hierarchies, there is no difficulty whatsoever in demonstrating that women have barely reached the stage of even token representation. The unions themselves argue that the best candidates, irrespective of sex, are chosen as delegates, executives and officials, and if women are not coming forward then they have only themselves to blame".

It was to combat this myth that U.W.T. was formed in 1965. Contrary to conventional thinking we have proved in eight short years that we can find more than enough capable and active women to form a national executive committee, county associations, branches and still we find plenty of members willing and able to take office.

Unfortunately Geoffrey Sheridan then goes on to say 'The teachers' unions for example, all deplore discrimination in education yet have done little to examine or confront the forms that it takes'.

Now, just hang about a minute, Geoffrey. I am sure that what you say may be true of all other, or most other, teachers' unions. It isn't true of U.W.T. We have submitted evidence to the Select Committee on Anti-Discrimination, information which we have relevant to the question of discrimination in the profession and in the schools. If there's an Equal Pay Conference, a Women's Pensions Conference, or any sort of gathering concerned with education and/or discrimination you can expect to meet U.W.T. representatives (often the only teachers there). Our delegates attend and our members are kept informed. We do what we can. We must keep, as a priority, our attempts to gain representation on all national negotiating bodies dealing with teachers' pay, pensions, etc. When we have achieved that, we shall have more time and energy to devote to other causes. In the meantime we do what we can to examine the promotion procedures in the profession, the career education of girls, their opportunities when they leave school, and on and so forth. But at least we have already made a start, on all aspects of discrimination in education. Recently we have, for example, gained some success in Jersey, where pregnant women teachers were automatically dismissed. We have gained concessions enabling them to return to teaching should they wish to do so.

There is, as you so rightly say much to be done. But in comparison with our size and history we have made a massive contribution to anti discrimination.

So when you say that the teachers' unions have done little to examine or confront discrimination, please, include us out.

Yours faithfully,
Mrs. N. Shelton,
Vice President,
Union of Women Teachers,
Hemel Hempstead, Herts.

Squatting

Dear Spare Rib,

Perhaps some of your readers could help me. I have recently joined the local civic society in our town. Its main emphasis is on preservation of older buildings, where this is possible and aesthetically desirable. I don't quarrel with this objective in itself, although the situation is far more complicated than a straight fight for preservation of historic continuity. Tamworth is facing enormous expansion on many fronts.

However, to look at one aspect at a time, preservation itself. It seems to me that to emphasise historical background and to point out the few remaining buildings which, if done up, would indeed be aesthetically pleasing, is not an adequate approach.

Obviously decisions about whether a building should remain empty for years, and then the land sold and the building mysteriously demolished – such decisions are made with no reference to environment or to the needs (aesthetic or otherwise) of people. These decisions are made somewhere else, and for other motives – profit, no less. Now I don't have time to do a searching analysis on this subject and wondered if any of your readers have involved themselves in similar concerns and could help by letting me have any information on how these decisions are made and how to fight in a realistic fashion for our town environment.

I think, as a Society, we shall have to recognise that we have a real fight on our hands, rather than a monthly grumble about Tamworth's unrecognised historic past. What about ideas in the field of squatting in ancient buildings and renovating them before they fall apart. I am thinking of a particular building at the moment. It is an old house with some fine beams in it, which has been empty for years. No one seems to know who owns it. But someone knows, someone is sitting silently by, hoping for profit. Yet this building could not only look good, it could also house a family. Any ideas for the fight welcomed.

Yours,
Lena Simmons,
3 Manor Cottages,
Main Road,
Wigginton, Tamworth,
Staffs. B79 9DW.

Dear Spare Rib,

I have read and enjoyed your magazine. I admire your thoughtfulness and honesty, and the fact that you do not employ the usual media approach to get across to women. But I was most upset to read your article on 'Ann - Psychology' last issue.

You stated that Ann, in a state of crisis and depression, fearing that she might take her life, rang The Samaritans. On their advice, she agreed to see a psychiatrist. First error. Samaritans do not advise. They befriend people, they are ordinary people themselves, they work to help others in stress, by not letting them feel alone. Any form of action then taken by the person who contacts them is done entirely by that person's own choice. It is completely against Samaritan principle to 'advise'. They are not qualified people, they are just ordinary people who care and are there. If the person in distress expresses a desire for psychiatric or medical help then the Samaritans can refer them to people, or go along with them personally. But all this is only on their request and not done unless requested.

Secondly, you imply that the Samaritan was in league with the doctor and the welfare office to get Ann committed. Horrors!! Again, the Samaritan would never be there unless Ann specifically asked the Samaritan to come along, because she was shy, or nervous and needed support, and definitely would have no part in committing her to hospital.

The Samaritans try extremely hard to help people in crisis and their main principle is not to interfere. You are there to support that person, to do nothing unless asked, and certainly not to judge or commit someone. Just by your first paragraph you could frighten off a lot of lonely, unhappy people who are in need of the Samaritans as a last resort.

The Samaritans have no hierarchy, there's no do-gooding, and there's no sitting on a pedestal handing down advice. It is a shame that your article could be so misleading as far as their aims and role are concerned.

A Samaritan (and also a member of the London Women's Liberation Workshop, but I have to remain anonymous.)

Dear Samaritan,

I appreciate your concern that the Samaritans and their work are not misrepresented. Of course, casting slurs was not my intention. I have always, other than in this one interview, heard very favourable reports about the aims and role of the samaritans.

I was reporting accurately what I was told by Ann. Was she speaking accurately? Was she perhaps under a great deal of stress during her involuntary hospitalisation, perhaps 'feeling' rather than 'understanding' the situation? This is one possibility. I know that Ann felt betrayed by everyone involved in that crisis, much more strongly than I represented.

Another possibility is, even in an organisation as caring as the Samaritans, misunderstandings can, however rarely, occur. It would be extraordinary if they didn't in this, as in any other area of personal relationships. There is no question of assigning blame to one person or the other, much less to a whole organisation.

Thank you for articulating for us all what the Samaritans principles and practice are.

Yours,
Carol Morrell

spare Rib

Letters **3.** and **4.**

Feature **6. 'Call her a traitor, frighten people off so they won't hear her, slander her, shut her up. Don't let her be heard.'** Jane Fonda talks about why she's become a political activist.

Medical **12. The Abortive Facts of Life.** Angela Briggs describes the development from embryo to foetus to help demystify abortion.

Sex **13.** Anna Raeburn answers readers' letters.

Looks **15. 'You would be shocked if you knew the profit margins on some houses' products.'** Rosie Boycott reports on The Price of Beauty.

Science **28.** Scientific ways of reducing your food bill.

Law **29.** Angela Phillips continues her disclosure of **Facts about Custody.**

Education **30.** Karate by Maggie Lomax. **Self defence without aggression.**

Spare Parts **32. Where to learn self defence** by Stephanie Gilbert

Ellen's Diary **33.** The diary's got too close for comfort and so Ellen's ending it this issue.

Work **34. Women's work means low pay and double exploitation. Why?** Sarah Boston analyses women's work in industry.

Psychology **37. On not being the hostess with the mostest.** Carol Morell describes the Women's Liberation self-help therapy group.

Arts **39.** Michelene Wandor discovers what the West End nudie spectaculars are really offering audiences, and Pam Gulliver describes her work as an Art Therapist.

Reviews **43. Books:** Hilary Wainwright reviews 'Letters from inside the Italian Communist Party to Louis Altrusser.' Four new novels 'Shadows on the Mountain', 'Stoned Cold Soldier', 'Some Other Place, The Right Place.' and 'Stone Walls'.
Film: The Female Bunch. Violent cop-out described by Verina Glaessner.
Music: News, reviews and the first three in a series of interviews with women in music.

Comic **47. Li Shuangshuang.** Shuangshuang has had an argument with her husband when the wife of the team leader arrives at the door.

News **17. Why the cost of living goes up and up and up. The Sell-Out in the Anti-Discrimination Bill.**
Parents' Inquiry - The struggle to help parents understand homosexuality in their kids.

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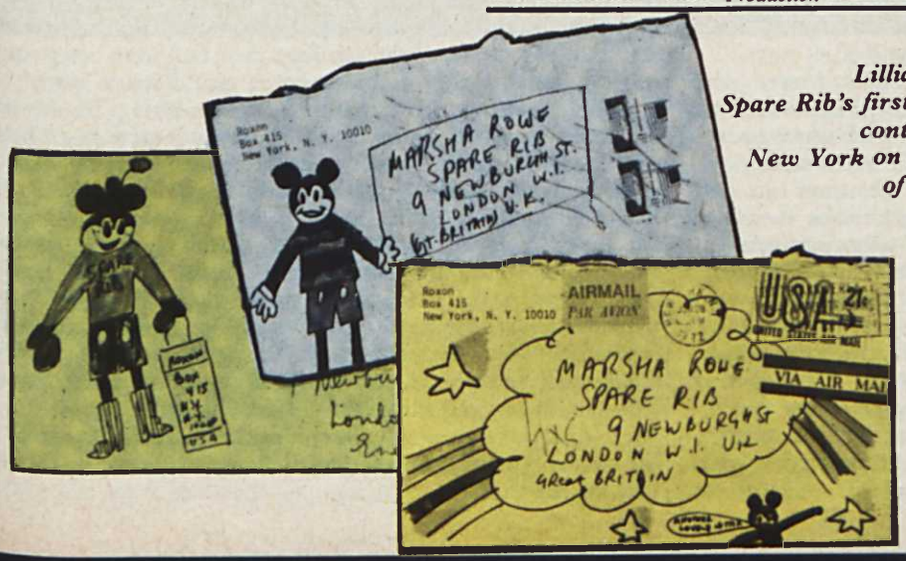
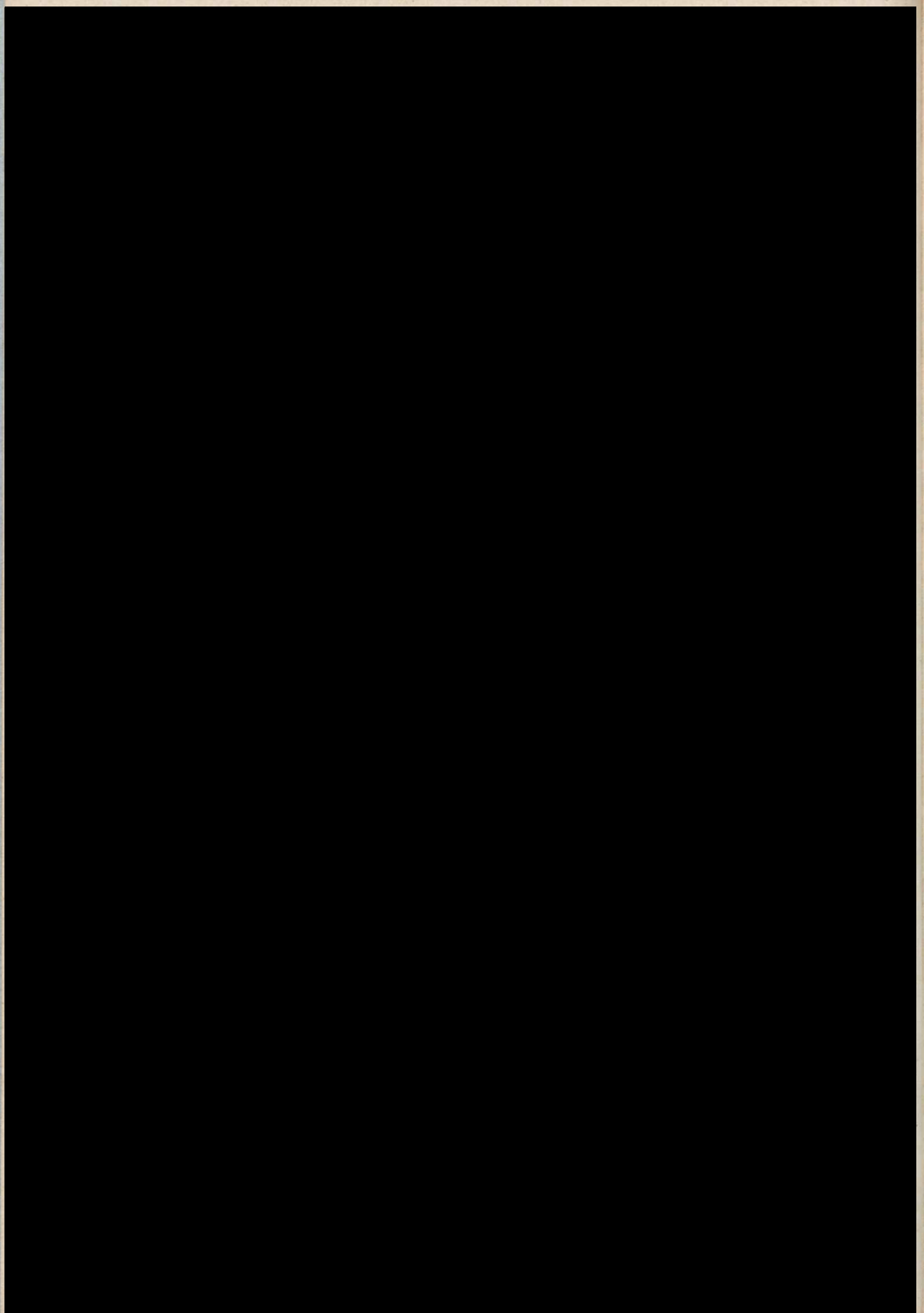


Lillian Roxon, one of Spare Rib's first supporters and contributors died in New York on August 10, 1973 of a heart attack.

[redacted]

[redacted]



[redacted]

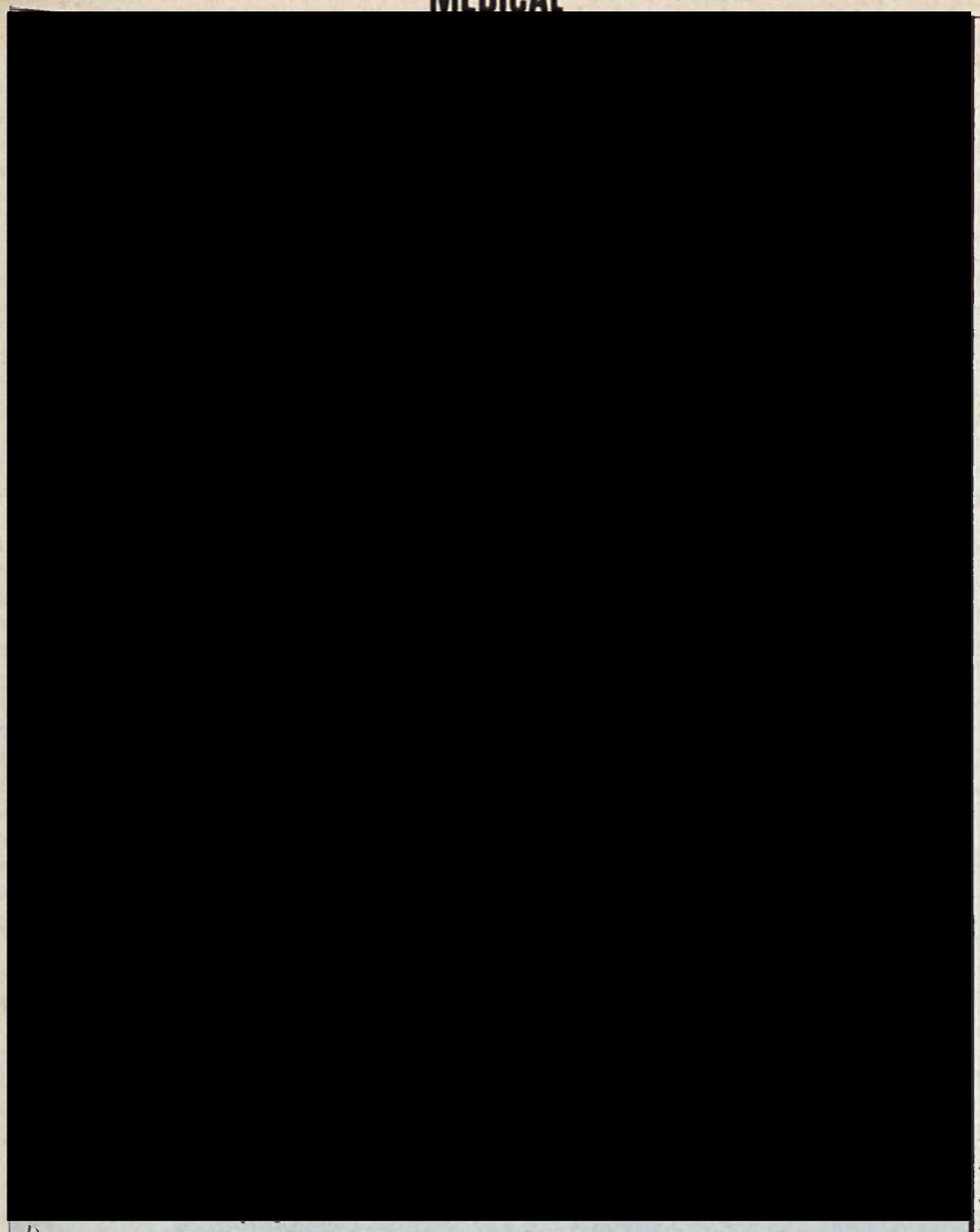
photograph by Roger Morton

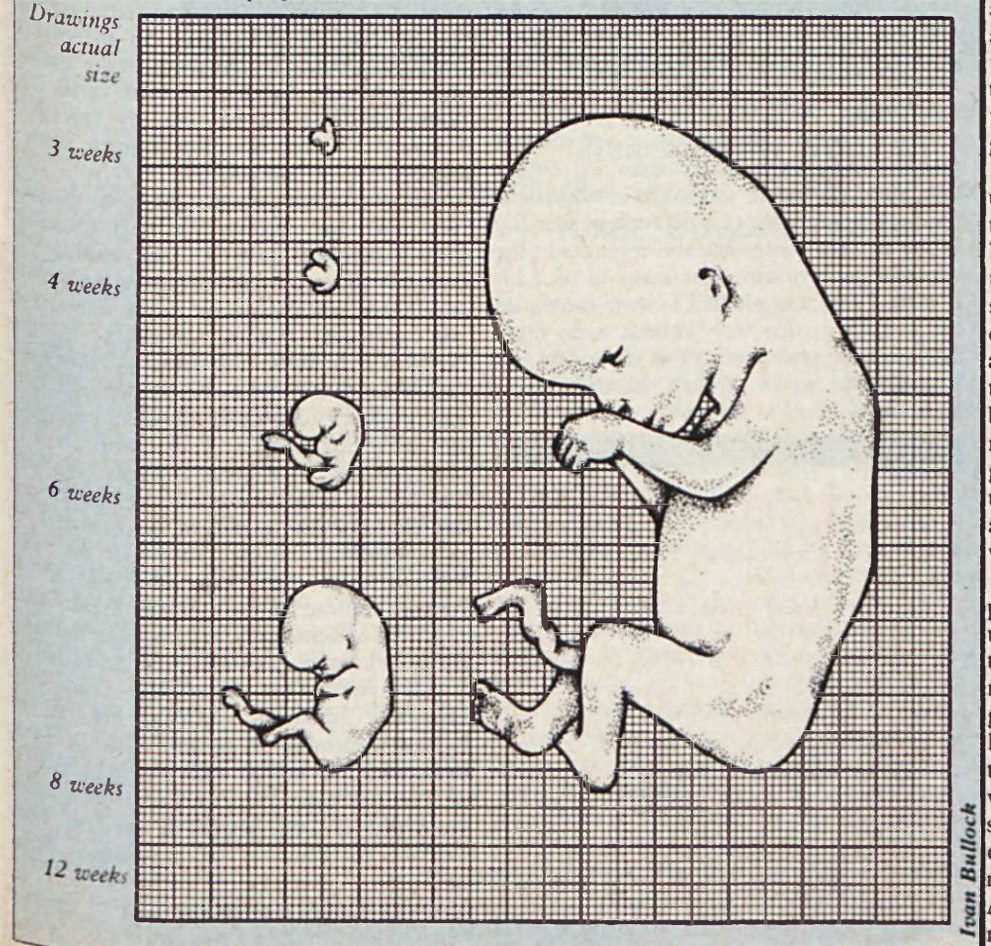
[redacted]

EVENING STANDARD TUESDAY, AUGUST 14, 1

Abortion stick-up

A MIDDLE-AGED balding man managed to stick up a nine foot banner inside a West End Abortion Clinic today carrying the message: "Bar up this Belsen Camp of death." The man was part-way through putting up a second poster on the walls of the clinic in Langham Street before being spotted by nursing staff, when he ran off.





Ivan Bullock

photograph by Roger Morton

ANNA RAEBURN.

I am 32 and have just begun to live with a man after a dreadful marriage of thirteen years from which the only good thing is my two sons aged 14 and 9. I love John and while I wouldn't think of myself as frigid, I am unable to show the affection I feel. I'm restricting our sex life accordingly but it's not even that. I want to do things like hold hands and I can't.

You married very young and possibly because of the first child. I wonder what held the marriage together for so long? It cannot all have been disastrous because you had another child and you don't make reference to the circumstances of his conception as being undesirable. However it has taken an emotional toll of you and has left you feeling generally unconfident.

If it was a difficult relationship, it's easy to understand why, when it ends after a long time, you feel wary of starting it all up again. The forefront of your mind is clear. You love the man and you're there. The subconscious is saying 'Watch it! You've been hurt before. Be careful.' The outward manifestation of that is an inability to express your emotions in a tangible way. You don't say how long you've been with John and it could be that you're rushing things and not giving yourself time to get used to him after a long time spent unhappily with another man. Your anxiety about not delivering the emotional goods, as it were, is only going to make things worse.

I don't know what facilities exist in your part of the country but since you are in a university town I suggest that you check out the student papers and/or any community-run newspapers to see if there is a local encounter group. Persuade your man to come along and learn some touching exploring exercises. I think it's important to experiment tactiley without feeling that you ought to have sex. If such groups aren't available, have a look at one of the current crop of books on yoga and massage. You'll find they include what the Americans rather charmingly call 'pleasuring routines'. In fact, being a sensible lady, you

probably won't need the book. Just scan some ideas from it and get your man to play some grown-up games with you - learn about him by stroking him, perhaps with your eyes shut, concentrating on some part of his body like a hand or a foot, and working out what behavioural therapists would call a hierarchy, that is a list of bits you'll concentrate on, always beginning with the same simple action but extending it to different parts of the body over a week or a couple of weeks but without feeling 'Oh dear, now I should . . . ' which is ultimately damaging. If he will co-operate, he can work from the same hierarchy and let you caress him first, then he you. It is important though that when he is caressing you that you lie back and just let him and that he is passive when you stroke him. Otherwise you're both missing the object of the exercise which is to take you into a situation of sensuality without feeling that you *have* to do anything. Miss that concept and the whole of the foregoing reads like cooing Cosmo Happy Hints for Hetero Lovers which is not what I was aiming for. Do write again if you cannot sort things out. The problem is not even really a problem yet and you're very sensible to take action now but things could snowball unless you apply the insights you obviously have into the situation.

[redacted]

I lived with a man I loved deeply for a year. I have slept with about twenty men over a period of ten years, some of which I genuinely liked and others to whom I was just attracted. The problem was that the habit seemed to stay with me and although I was in love, when we were apart for a couple of months, I slept with two men. I had no feeling for one and went with the other one out of pity. I felt disgusted with myself. I always feel cheapened when having carnal sex but feel I cannot control myself and this is spoiling my life. My boyfriend found out, decided he could no longer trust me and our relationship came to an end. I cannot bear the thought of this happening again. I have been told that I am highly sexed but I did not obtain vaginal orgasm with the man I loved and only some clitoral ones. I don't think I sleep with men purely out of sexual pleasure but also an emotional need.

I am sorry to hear of the end of a relationship you valued but I think you should look at all sides of the question involved and as dispassionately as you can at your own letter. You write as woman in this society. We must fall in love, marry if possible and remain faithful. Obviously this is a matter of individual decision. Fidelity can be defined physically but that seems to deny freedom of sexual expression to a whole group of women who respond quickly to stimulus and are naturally expressive in that way.

On one level one can say that you are an idealistic young woman. You have been brought up to believe in the one man/one woman myth which is appealing and you thought you'd found the man. You followed your desires and were found out. In a conventional relationship there are set positions and role reactions to that. Your boyfriend reacted as men are taught to react and you feel that you betrayed him, that you are in sin, that you must never do this again, that you must be cured. It's a guess but I feel that there must be more to it than that. Possibly this relationship in which you had been brought up to believe wasn't measuring up to your expectations of it and your actions were designed to promote the expected reaction? You don't say how your boyfriend found out about your peccadillos - possibly the way in which he found out was more damaging to the trust he felt for you than the incidents themselves. I think it is dangerous for you to approach your life from the point of view of compartmentalising essentially overlapping areas of behaviour. Your wording is very emotional - cheapened by carnal sex is a splendidly Victorian phrase. I do not mean to mock you but to get you to see yourself in proportion before you get yourself any further into the grips of the whore/madonna game.

You are a person first and a woman second. You have emotional neeeds and physical desires which it is practically impossible to separate. You cannot rationalise your behaviour by saying that you are looking for physical satisfaction because an orgasm is the physical expression of emotional response. So yes, you do sleep with men from an emotional need but also hopefully for reasons of pleasure. Incidentally a little reading would allay the misgivings you have about the nature of your orgasm. While I feel that its irrelevant whether you feel it in your vagina or your big toe as long as you feel it, you might read Richter and Belliveau's crib of Masters and Johnson's *Human Sexual Response* and see what the component parts of an orgasm are. You would find that the vaginal orgasm is a myth, that all response in the woman originates in the clitoris and most orgasms involve sensations in both areas.

It is very difficult for a woman to sort out the extent of her sexual drive from her feelings of social insecurity and personal inadequacy. High sex drive (itself a relative affair) is not necessarily neurotic although neurosis may be acted out in sexual contexts but because of the position of women in society, you and others like you have been brought up to feel that your actions are wrong and must be controlled - otherwise you threaten the edifice upon which the whole structure is based - the one man /one woman relationship.

Sight unseen it is impossible to say whether you are a highly sexual woman in conflict with the sociological structures in which she has been brought up or a neurotic personality acting out her confusions and revenges in the sexual arena. Probably, like many of us, a bit of both. I feel strongly that to write further on the subject in this way without some more direct contact with you is of no use to you and I would like to be of help. Accordingly, I have written to you privately.

[redacted]

I am twenty six and have suffered for five years from outbreaks of herpes in the genital area. I have had outbreaks of the blisters, sometimes small and other times severe, every four to six weeks. This involves intense itching for about 2 days; raw pain for another 2-3 days, and general soreness thereafter while the eruption heals. Apart from physical discomfort (agony going to the lavatory), it has affected me psychologically, making me depressed, and has damaged several relationships such as when I have been unable or frightened to sleep with a boyfriend.

Various diagnoses were made in the first year or two by different doctors, including a Harley Street gynaecologist. Nobody named it as herpes and the remedies prescribed had little or no effect. Eventually a GP near my home named it as herpes and said there was no cure.

I now have a steady boyfriend with whom I have a natural and happy sex life and he has contracted herpes. His doctor advised him to stay away from me because I'd suffer if I caught it. When told of my sufferings, he was nonplussed and has no solution to offer.

I have been told that only 10 per cent of the population suffer from herpes and only 1 per cent as severely as I am. Interesting but it doesn't help. I would like to know if there is no cure and indeed if anyone is trying to find one; if there is anything apart from the keep it clean and dry routine which I have followed to alleviate the discomfort and pain; what are the risks of cross-infection involved; and if there would be any risk to the child, were I to become pregnant.

I'm really sorry to hear of your discomfort over such a long period of time. The doctor to whom I spoke confirmed the statistical evidence you've been given and defined your particular bug as herpes pro genitalis - which the medical reference books describe as 'recurrent lesions in the genital area'. Herpes is a virus of the skin and like all viruses is wildly infectious. There is an anti-viral agent called Idoxuridine (known as IDU) which is probably most effective used in a solvent form with diamethyl sulphoxide. I apologise for the medical terminology but the information is so scanty that I thought you'd like to have what there was. However, the textbooks comment, that this has not been as effective as hoped.

In answer to your four questions, I cannot definitely answer whether there is a cure or not. There are certainly some alternatives to the routine you are following and given the ever-expanding pharmacology of the medical world, something may have turned up or be at least in experimental use by now. The risks of cross-infection are as you have seen rife. There is no congenital risk to a child, which is to say that herpes is not transferred through the bloodstream like syphilis but the chances are that the baby would catch the disease during passage through the birth canal. You could probably avoid that by having a Caesarian - which is a darn dramatic method of coping with that problem.

However, I have other suggestions to make. You don't say whether you have consulted with a dermatologist so I am sending you privately the name and address of a reputable one whom you should see in the interests of the orthodox medical approach to this problem. I think he will insist on blood tests and if he doesn't you should because there may well be some other deficiency in your system which weakens your constitution in this direction. That done, I suggest you visit the homeopathic doctor whose name and address I am also sending along privately. He is a qualified medical man but has also studied homeopathy and when one of my friends contracted your dread disease with recurrent attacks for a year, he was the only person who managed to improve the situation. I don't want it to appear that I am tub-thumping for fringe medicine but he has helped a number of people with different difficulties and all you need is help regardless of what heading it comes under. I don't know the details of the treatment he gave her, only that she got better, a recommendation in itself.

Finally thank you for writing to us and allowing us to publish your letter■

THE PRICE OF BEAUTY.

photographs by David Levin

Why was Faberge brought before the Trades Description Board?
What's the secret of Avon's success?
Rosie Boycott *reports.*

At one time most cosmetic production was kept well within a family business - now Goya is one of the sole survivors of that way of life, and although ownership of the firm has changed hands several times during its life time, Goya always ends up in the possession of its founder family - the Collins. Mary Quant cosmetics, thought perhaps to be quite a cosy enterprise, like the other home-owned Quant productions, is in fact part of the Gala Chain, which apart from producing Gala and Quant cosmetics, is also responsible for Minors and Outdoor Girl.

Even if the financial links with other firms are not as total as in the case of Quant, all cosmetic companies, with only a few exceptions, such as Goya, share the use of a manufacturer who produces the original, unperfumed, colourless cosmetic base. What's in Quant cosmetics is also in Minors, so where does the price range come in? The obvious examples are colours, perfumes and packaging, but there's another more subtle aspect that the expensive companies, such as Estee Lauder and Revlon rely on. A lot of people still believe that cheap means nasty and nasty means bad for the skin. The more you pay, the better the treatment or the cosmetic, because you, the purchaser, will force yourself to like that cosmetic because you just spent £3 on it. Charles Revson, (Managing Director of Revlon) was quoted recently in *Newsweek* as saying 'Revlon sells hope, the more money you spend, the more hope you get'. But hope, worry and despair or what, he's been onto a good thing.

Possibly now, things are changing. Young people are not quite so convinced that priceyness is necessarily good for you. There's more being written about pollution, about the necessity to keep your skin clean, but the paranoia about early wrinkles is not so strong. The cheap cosmetic ranges have allowed people plenty of time to experiment without ruining the bank balance - Minors, Evette, Rimmel being the vanguards of the move towards cheaper priced make-up. But for them the going was far from easy to start with. 'People just didn't want to shop in Woolworths for something like cosmetics / it's taken us so long to change our image. But it's slowly happening. The rules governing the production of cosmetics are now really strict - it would not be possible to market a product that was at all harmful to the skin / some things suit one person, some another, cheaper cosmetics allow people to experiment.'

But all companies are in it for the money - so at what stages are the profits made? The business economics of the beauty industry are notoriously difficult to probe. In 1969 the National Board for Prices and Incomes concluded when investigating *Manufacturers' Prices of Toilet Preparations* that 'It has been suggested that if customers could be better informed about the functional quality of the products they

might buy at lower prices than they pay at present'. An undeniably vague statement. Manufacturers seem reluctant to accept the implied criticism, or to say more about their own profits than, 'If they weren't big, then we wouldn't be in the business at all'. But rumour has it that they make vast profits - born out by a confidence passed from the Managing Director of one prestige company to a *Times* Journalist, 'You would be shocked if you knew the profit margins on some houses' products. It can be as high as 300 per cent.' This statement is hotly denied by all other manufacturers.

In 1969 the Economist Intelligence Unit worked out a typical break down for a medium priced cosmetic.

	s	d	
Retail Price	8	0	
Price to Retailer	6	0	25% profit on return
Of which: Purchase Tax	2	2	55% of wholesale list price
Wholesale List Price	3	10	
Wholesale buying price	3	3	i e wholesale margin (7d) = 15% on price to retailer so, total margin = 32% retail price
Manufacturer's full factory cost	1	5	
Manufacturers Gross Profit	1	10	= 56% of wholesale price

From the gross profit 56% of the following costs must be covered:

Advertising	12%	(approx)
Promotion	12%	
Sales Force	8%	
General Admin.	8%	
PROFIT	16%	

The table makes clear that the largest part of the potential profit goes on selling - whether it's advertising, smart packaging, displays, or, in Mary Quant's case, buying up old London Double Decker buses to tour European cities, park outside the main stores and distribute free samples of her products to interested parties. So its hardly surprising that the firms that are making the real financial killing are those who use door-to-door sales methods, not only as their way of promoting the cosmetic, but also as a means of display, by employing housewives working strictly on commission to do all the work and bring home the money.

Although door-to-door salesmen are traditionally unpopular figures - the success of direct selling of cosmetics can be attributed to two factors. Firstly, the confusion that women often feel about what cosmetics to buy when faced with dozens of different

cosmetics round the coffee table.

Encouraging the customer.

counters, hundreds of different brand names and a gushing, forceful sales girl who's probably rushed off her feet all day and eager to make any sale to anybody. And secondly the way women live. The arrival of an Avon saleswoman, with time to spend talking to you, showing you cosmetics, can break up the monotony of the day alone in the house. Buying the cosmetics is small price for the company. And it works both ways - not only is it nice for the housewife at home, but being an Avon Rep can be a way to make money, - it's a job you can do in your own time, fitting cosmetic sales around the daily chores. So, all round Avon scored. The reps are paid little, (30% in the pound after VAT has been deducted - i e 27p in the pound) but continue to do it, the cosmetics are fairly high priced, but the housewife continues to buy them. In a little over a decade, direct selling houses have managed to acquire about a fifth of the total cosmetic business in this country.

As advertising becomes more important and more a part of any commercial enterprise, especially one where there are dozens of companies all trying to foist the same products on an already overloaded market, Avon, who avoid that particular financial drain, will probably soar in the next ten years. According to the Prices and Incomes Board, 'Advertising and Promotion expenditure per unit of sales has increased from 1965 to 1968 by about 16% for the cosmetic industry as a whole. The sums spent are vast - the estimated total media costs from Summer 1968 to Summer 1969 were reckoned to be £3,500,000. And roughly half the medium priced manufacturers investments went into the pages of *Woman* and *Woman's Own*.

But the world of beauty goes way beyond just cosmetics. . . . Well over £100 million a year is spent in Britain on hair preparations and hairdressing alone, the slimming market was conservatively estimated to be worth £180 million a year - that was according to the *Financial Times* in April 1969, and since then hundreds of new gadgets have flooded the market, not to mention the rise of the massage parlours over the last couple of years, where people spend pounds in the hope that a few will be taken away. Removing unwanted hair, makes £2 million a year for someone - depilatories, wax, electrolysis, all backed up by a fine advertising campaign telling you that hair, like spots, should be banished from most parts of your body.

As the competition gets tougher, the ads for cosmetics and beauty aids promise more and more. However, exaggeration or not, the eyes of The Trades Description Board are wide open to false promises. Fabergé, a firm one would imagine to be above reproach, brought out a milk product about a year ago, but were forced to withdraw it as its milk content was not high enough to meet the requirements■

NEWS

"We have become so accustomed to analysing the economic situation that we have sometimes tended to forget that the purpose of economic development is to improve the social conditions of mankind."

How unfortunate, and true. The last word in that sentence from a publication of the Government Statistical Service is no slip of the metaphysical pen.(i) Wouldn't it be great if the word was "humankind"? But then we'd have to scrap the whole sentence because Government statistics never lie. The British economy and the quality of life it offers wage-earning men and women has little to be optimistic about. Of course things are not too bad if you happen to own your own house (about 50% of the population do) or are in the happy position of owning property of any kind. But if not, and you have to pay rent and you live on the wage you collect every week or every month then there are many reasons to be depressed. Admittedly we can't blame the British Government for the inflation most of us are suffering from because inflation is world-wide, but we can be sceptical about the way the Government is handling the situation, now and in the long term. If we take the view that the purpose of economic development is to improve social conditions and, by implication, to improve the condition of people on low incomes or with low income-earning potential then there is little to look forward to if the Government's current proposals are implemented.

All over the world the industrialized economies are paying heavily for inflation. The so-called "under-developed" economies, producers of agricultural products and raw materials, are experiencing upturns in their balance of payments as food and energy become scarce and their prices rise. In Great Britain in the past year we have experienced rates of inflation as high as any since the war. Prices generally have risen by 9.5%, food prices by more than 16%, gross domestic product by 6¼%, private investment by 20% and public expenditure by 5%. Correspondingly, unemployment has declined to a record low.

England's increases in commodity prices have been augmented by the decline in the exchange value of sterling. Our imports are growing faster than the rest of Europe so our trade deficit is worsening. The purchasing power of our money is slowly being eaten away. The imposition of Value-Added Tax, in preference to a direct income tax which could have helped redistribute income towards the lower income groups, caused a large increase in consumption expenditure before April 1st by people endeavouring to avoid the additional cost of the tax. (But how many women could afford to buy a bulk supply of sanitary towels?)

All the indicators point to a boom on it's way to busting, unless Government controls are effective. In an attempt to dampen the rate of increase of prices the Government has set up a Pay Board and Prices Commission, giving it control over pay, prices, dividends and rents. But a conflict emerges when a Government committed to growth cannot afford to reduce incentives to invest by squeezing the profits of industry and manufacturing too harshly. And a Government committed to public expenditure on Concorde and on Maplin is a Government with a list of priorities putting the poor at the tail-end. The Prices Commission has the task of allowing only those price increases which can be justified by rising investment or raw materials costs. But the image of the consumer as a guarded and guarding watchdog is illusory. The price code is easy to circumvent, a talented accountant can easily demonstrate the need for a price increase, even if a subsidiary company has just made a record profit! Ever since controls have been in effect,food prices have risen by 7%, and that rate of increase is accelerating.

The consumer is being hard hit, the consumer on a low income or fixed income is being hardest hit. And women have further reason to be pessimistic about the future. The implementation of the Equal Pay Act is having effects which could nullify its purpose; the Tax Credit proposals of the current Government are not designed to favour the lower income groups where women are predominantly found. The status of women in the economy reflects their social status, a minority economic force, and two of the most important pieces of current legislation will not alter that status.

The events of the next couple of months will be important. The Government's Stage Three proposals for control of prices and incomes could be refused by the T.U.C. in September. Remember that 1973 could be a pre-election year so the Government will not want to lose all its support by clamping down too heavily on all those wage-earning voters. The unions have a role of increasing political significance as the end of the Government's term draws near. And that's where women ought to be. Despite the fact that women make up 38% of the labour force, and married women account for more than half that 38%, women's representation in collective bargaining is small. Of a T.U.C. membership of 10 million only 2 million are women, of the 35 seats on the T.U.C. General Council only 2 are allocated for women. The rate of unionisation of women is increasing, twice as fast as men, but the significance of this fact is tempered by the additional fact that women have accounted for almost all the growth in the working population in the past 20 years.

The Equal Pay Act has been designed to improve the situation of women in the labour force, a situation dictated by the social status of women in a capitalist patriarchal economy. But the report on its implementation does not lend confidence to that design.(ii) At international level the I.L.O. adopted the principle of "equal remuneration for work of equal value" in 1919. The British Government ratified the convention in 1971! Its going to take longer than 1975, when the act should be fully implemented, to see that principle in practice, and the E.P.A. will not do it alone. Particularly if the Anti-Discrimination Bill is lost in the world of Industrial Relations. From 1950 to 1970 the average earnings of women varied between 49 and 55% of those for men. Half of the women employed,work in catering and domestic services, in offices and in the field of communications, work classified as "women's work". In this context the question of "like

work", the criterion for equal pay, is unlikely to arise. In almost all the firms covered by the report there were definite ideas about which jobs "belonged" to men and which to women, so attempts by such firms to keep costs down by avoiding the act or limiting its application may reduce the employment opportunities for women. Most of the firms thought that the act would eventually reduce the employment of women. Many industrial firms said that the increased costs would be passed on in higher prices, particularly the prices of goods produced largely by women. This means the prices of food, clothing and textiles, basic household requirements. Competition could force more women to seek work in employment which is not similar to that done by men. The T.U.C. is in favour of retaining "protective" legislation. Competitive male workers are not likely to lend support to the question of removing these restrictions on the hours women work, restrictions which reduce the opportunity to raise their average earnings. They are more likely to attempt to widen the differentials between women and men's wages. We can expect claims for increases in overtime and shift rates which would benefit men without discriminating against women.

The distribution of pay between men and women will continue to be governed by the job opportunities available to them and the hours they work. Unless changes occur in these factors e.g. while women continue to be heavily concentrated in lower paid jobs, it may be doubted how far the act will affect the relative patterns of average earnings. As long as women are regarded as merely a reserve labour force whose prime committments are domestic and whose work outside the home is secondary, the E.P.A. will do little to change the status of women in the labour market. Without equal education opportunities, equal training opportunities (and the 1964 Industrial Training Act has had very limited effect) the principle of the E.P.A. is as easy to circumvent as the Price Commission. I doubt that this economy can afford the principle anyway, redistributing income to 51% of the population requires not another piece of legislation but another philosophy - 2000 years is a lot of practice. Organised labour continues its historic role of not fighting for womens rights, it will need more than the E.P.A. to change that habit.

One important statutory right that was gained by women in 1945 is threatened by proposals currently under examination by the Government. The right of women to a family allowance, given by the F.A.A. in 1945 will be lost if the all-encompassing, simplifying Tax Credit proposals are implemented. Their aim is to simplify direct taxation and improve income support for the poor. The proposals cross the boundaries of economic policy and social policy and in doing so social policy suffers. Barbara Castle said (Reading Labour Party, July 20) the "tax credit scheme will perpetuate inequality". When tax credits are tied to work, not need, freedom of choice is restricted, particularly the freedom of choice of student mothers, strikers families, self-employed women and pensioners (90% of whom are women). The general increase in credit levels favours the better-off, only 11½% of total expenditure of the scheme will go to people earning £20 or less per week, and tax-paying households will get additional tax relief, so the proposals will lead to a redistribution of income away from low income earners and those people with dependents, those most in need. In the past social security benefits have increased, admittedly slowly, with the cost of living. But in five years time when the Tax Credit scheme should be in operation the real value of the credits (£2,4,6) proposed will be much less than they are now and the proportion of credits for the alleviation of poverty will be reduced.

The inflation we are experiencing now, with all its harmful effects - particularly on the quality of life of the lower paid, and of those people on fixed incomes, will in time be controlled. Whether through stricter regulations now or after the next general election. But a continued policy of "Stop/Go" will always hit the lower income groups hardest. Until women are no longer a minority economic force we can expect to pay heavily for the costs of living in a capitalist patriarchal society managed by a post-Keynesian Government. And legislation in operation now, the E.P.A., and promised for the future, the Tax Credit proposals, will not alter that inferior economic status, particularly if the A.D. Bill is lost in an Industrial Relations context. While conventional morality dictates that the role of women is defined by her domestic, unpaid responsibilities, women will always be regarded as a reserve labour force with limited rights. Not until women have a representative voice in collective bargaining through unionizing, with men and not in separate units, not until the value of "womens work" is realized and the contributions made by women in the labour market and at home is valued in real money terms can that status be altered.

Robyn Kemmis

(i) Social Trends, No.3, 1971, Central Statistical Office. p6)
(ii) Equal Pay, First Report on the implementation of the Equal Pay Act, 1970. Office of Manpower Economics, H.M.S.O. 1972.

CASTRATING AGENT

In the August issue of Spare Rib we published a news-item entitled Castration of Sex Offenders. The following letter takes up the point of the story; that Australian sex offenders were being given their freedom provided they agreed to 'test' a pill which effectively castrates them.

Dear Spare Rib,
I was interested in the article in your Agusut issue about the castrating agent, cyproterone acetate. I have been looking into the abuses of this chemical for some time now.
The most interesting point was that Schering Chemicals are asking for a licence to conduct clinical tests in Australia. In Britain the Home Office refused to grant Schering Chemicals a licence to conduct clinical trials in this country (ie to find whether the drug is harmless or otherwise and whether the conjecture that it could be carcinogenic (cancer causing) is true), while at the same time the Home Office were using it and other agents in prisons. As always the Home Office shows itself to be above the law,
Mark Burgess

MENTAL ILLNESS: LOW PRIORITY

Mental illness is taking an increasingly high toll of lost working days. In 1971 days lost for mental illness reached 38.5 million compared with 28.5 million from accidents, 10.1 million from colds and flu, and 13.5 million days lost in strikes. David Ennals, director of the MIND campaign of the National Association for Mental Health quoted these figures in a recent speech and commented: 'It seems almost beyond belief that mental illness, a cause of lost working days far higher than strikes, should have such a low priority in government thinking'.

At present at least 45% of NHS hospital beds are occupied by the mentally ill, but the sum spent on these patients represents only ¼ of the total in-patient cost. In 1967/68 only 13.5 of the NHS budget of £147 million was allocated for their care.

MILK BOTTLE CHARGE

Virginia Rose Howie of Cambridge Road, Hove, a 26 year old pregnant woman has spent two weeks in Holloway prison after being charged with stealing a milk bottle (value 5½p).
Virginia was remanded in custody for medical reports following the charge but when she appeared in court for the second time, on August 23rd, the reports were still not available. They will take another two weeks to prepare and the prison authorities asked for her to be held in custody during that time, but the court decided to release her on £100 bail until the 13th of September. She has pleaded not guilty to the charge.

COPING WITH HEADACHES

Dear Angela Briggs,
I was very interested to read your article about the vitamin B6 treatment of headaches and depression caused by the Pill in the July issue of Spare Rib.
I am very anxious to try this. I suffer from headaches, and whilst I am not terribly depressed, a general 'can't cope' feeling comes over me sometimes. Do I have to go to the doctor for a prescription for this Vitamin or can I get it at the chemist over the counter.
What is it called?
I am enclosing a s.a.e. and will be interested to read your reply. I attend a Family Planning Clinic where they told me nothing can be done about the headaches, so I didn't feel it worthwhile going to the doctor. I am not too keen on drugging myself up with painkillers, but vitamins are more natural aren't they?
Hope you can help.
Yours sincerely,
J. Broderick,
London NW7

Dear Mrs Broderick,
Thank you for your letter. The chemical name for Vitamin B6 is pyridoxine, and it can be bought over the counter in a chemist. It is manufactured under several brand names, one of which is benadon.
I should advise you to consult your GP first to see whether he can recommend a suitable dose for your purposes. If you have not already done so, you could also discuss with your Family Planning Clinic the possibility of having a coil fitted if the headaches persist.
Angela Briggs

Kris & Rita
"Full Moon"

Produced by David Anderle

The songs on this new Kris Kristofferson and Rita Coolidge album range from pure country sounds ("From The Bottle To The Bottom", "Tennessee Blues", "I Heard The Bluebirds Sing") to the Paul Williams ballad "I Never Had It So Good" and a Reggae/Rocky "A Song I'd Like To Sing". Helping Kris and Rita on this collection are Booker T. Jones, David Bromberg and Gary and Randy Scruggs, sons of the legendary Earl Scruggs.

AMLH
64403

WHERE IS THIS CHILD ?

BORN: To Kathleen Klink at St Elizabeth's Roman Catholic Hospital (and Home for Unwed Mothers) San Francisco on 12 August 1966.

NAMED: John Michael Whitely

SOLD: By San Francisco Attorney Chauncey McKeever to unknown couple for a "fee" of $1,300.

REPOSSESSED: Immediately - no refund.

RE-SOLD: To Marin County couple for $500 (discount - "used baby").

REPOSSESSED: No refund.

RE-SOLD: (3rd time) at age 3 months to Tony and Leila for $500; renamed Trevor Luigi.

REPOSSESSED: (Alameda County) at age 6 months by the State of California in the person of State controlled licensed County Social Worker Carol Russ, with Judge Quayle acting as legal accomplice.

RE-SOLD: (4th time) to a Sacramento couple for $500 and immediately adopted (for the first time) to prevent Tony and Leila from winning him back.

TOTAL PROFIT: $2,800 (one baby).

LEGALISED CHILD STEALING.

During the period from 31st March 1970 to 31st March 1971 the number of children in care went up from 68,255 to 83,621. Children are taken from their homes and placed in care for a number of reasons - truancy, running away from school, or just being victims of their circumstances. If there are two parents and five children all in two rooms, and the living conditions are slum like and squalid, the council, through the Welfare officer, is entitled to remove the child or children and place them in care. Once a social worker has certified a home as 'unfit' for the well being of the child then there is little the parents can do. Although, materially life in care may be better than life in a rat infested slum, two people, Leila and Tony Kalaman, who run an organisation called Protection Prevention, feel that the system of sending children into care is psychologically damaging to both parent and child.

'It costs about £20 a week to keep a child in care', explains Leila, 'if even half of that sum was given to the parents, they could make their living conditions better so that the kids would not have to be taken away. Society should not allow situations where parents can't cope with their lives and children to develop. Better housing is needed and a minimum wage for everyone should be automatic. What we want to do with PP is to establish a list of people who would be prepared to have kids to stay at very short notice. In lots of cases all the parents or the mother needs is just some time to reorganise their life.'

Tony and Leila themselves have personal experience of having children taken away. Possibly not a situation that could occur in England, but one that demonstrates how children can become pawns in an adult game.

They are both American, Tony is 44, Leila 28, and have two children. In the early 60's they decided to adopt a child so approached the San Francisco authorities with their request. As both of them had been involved in Civil Rights, and Leila was fertile (requests from infertile couples are given greater priority), their request was turned down. So Tony and Leila were forced to buy a baby - sounds unbelievable but in 1962, for instance, 7,952 children were adopted in California, 47% of them were bought. New babies cost 13,000 dollars, old babies (over 3 months) cost 500 dollars. All sums are payable to the lawyer who handles the transaction. But the story didn't finish happily ever after. Within a few months the child was reclaimed, social workers had contacted the original mother warning her that Tony and Leila were radicals and 'unfit' parents. She revoked the adoption order, the child was removed from the Kalamans and resold. In fact the child changed hands more than once. After the baby had been removed, Tony and Leila fly posted 10,000 copies of the above leaflet around San Francisco.

After living in Canada, coming back to San Francisco and going from there to live in Italy, they finally arrived in England in December 1971. Both were determined to try and do something to protect people from what Tony describes as 'legalised child stealing'.

'The burden' he continues, 'is not upon us either to abdicate our responsibilities or not, but rather on the social workers who feed children into the care system. A social worker who was employed by NSPCC was fired when she refused to take a child from a family but tried to bring in help instead. Whereas neither councils nor social workers bring kids back from care, PP can, and does'.

In addition to running PP The Kalamans started a community school in Kensington, and are planning to start a community centre in Hammersmith. They see it as vitally important that each community should have the funds and facilities to care for all it's members. Hammersmith council has agreed to allow them use of an old building, and the centre should begin operating later in the year.

PARENTS' INQUIRY.

Parents' Inquiry was started two and a half years ago by Rose Robertson. Her intention was to provide a counselling service for the parents of homosexual children. In two and a half years, with no money, Rose Robertson now corresponds to over 200 parents, sends out a news letter to many more, and holds a weekly counselling session when she sees parents and children to discuss the problem of homosexuality in a family situation.

Rose Robertson was motivated by her own experience to start Parents' Inquiry. 'After my son left home, my husband and I rented out the top floor of our house to an eighteen year old boy. We got to know him very well - he was homosexual, had left home because his parents had reacted with horror and shock about his sexuality . There was an appalling conflict going on inside him, it had taken him a long time, I suppose ever since he was about 13, to understand his feelings and come to terms with them. After struggling all that time, his parents reaction was the last thing that was going to help him adjust to a society that is itself prejudiced against anything that goes against the majority view.'

Although there are approximately 1 in 20 homosexuals in this country, (according to the Woolfendon report, and backed up by Kinsey's findings), the attitude in this country to homosexuals is one of distaste. 'It's horrifying how far people have been conditioned by the 'Danny la Rue' figure. They expect a homosexual to wear camp clothes, and if it comes home to the family the parents worry about the reaction of the neighbours. There's also the question of child molesting. The joke of the teacher trying to seduce his pupils still lives on in people's minds - they expect a homosexual to be violent'.

When parents come to Rose Robertson their first question is always, 'where did we go wrong'. As most people assume homosexuality to be 'wrong', parents of homosexual children feel that their child has chosen this way of life either out of a reaction to them, or because their role as parents hasn't worked out. So everyone is eager to blame everyone else. But as Rose Robertson points out 'there are over 2½ million people in this country who are homosexual, so it's illogical to think that this many people would choose a way of life that was going to bring them hardship'.

On principle parents and children are always talked to together. Half the problem with any family situation is that the parents and children don't talk to each other. Rose Robertson has found that not only has Parents' Inquiry helped those parents who ask for help, but that after she has seen a family they tend to start helping other families in similar situations 'And that's the best thing of all, a large part of the parents discontent stems from a feeling that they are alone in the situation, realising that they are not makes a great deal of difference.'

To date Parents' Inquiry has been financed entirely out of Rose Robertson's own money

No councils have recognised the need for such an organisation. However, she's optimistic that by the end of the year groups providing the same service will have started in Leicester, Nottingham and Liverpool, financed by the councils. The service she provides at the moment is free, and can be found at Centre, Broadleigh Terrace, Marylebone, NW1, all mail to Parents' Inquiry, c/o Albany Trust, 32 Shaftsbury Avenue, London W1V 8EP.

Living with Men
by Eva Figes in
your free sample
copy of New Humanist
monthly magazine.
Other articles include:
***Race and IQ* by Ken Richardson.**
The Religious Factor in Adoption
by Sylvia Gollub plus book
reviews, new poetry and letters
& crossword page.

Write to SPR2., New Humanist, 88 Islington High Street, London, N1.

£1 FOR SIXTY HOURS WORK.

A century ago the only profession open to women was marriage. But there were not enough men to go round so women were forced to support themselves, and, being untrained for work, this usually meant women taking up posts as nannies, governesses, dressmakers, cooks and skivvies - going into service. Today, many of these functions are carried out by machines, but many women, especially unsupported mothers, still end up in service.

Mothers in Action recently carried out a survey of 55 unsupported mothers, all 'living in' with their employers, and found that the situation for these women hasn't really changed much, that they are exploited because of their need to find accommodation for themselves and their children.

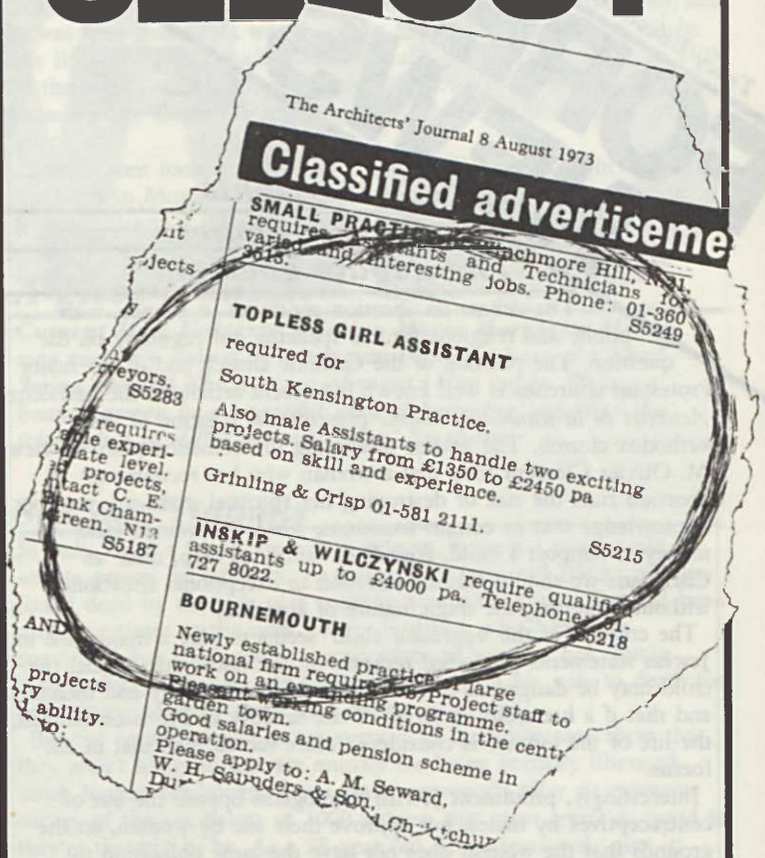
Out of the 55 women interviewed 25 took up this type of employment because of a lack of a home. Most of them eventually left for a variety of reasons indicating their dissatisfaction with the arrangement. The most common reasons were the long working hours, lack of privacy and independence, and unsuitable accommodation. The average working hours were 63 per week: only two mothers worked less than 30 hours and more than a third worked more than 90 or were 'on call' 24 hours a day. Half said they had no holidays.

Payment varied from house to house - the worst paid received £1 for 60 hours work plus board and lodging - the best £10 for between 40-50 hours a week.

The main advantage of a residential job was felt to be the opportunity to keep the child, but a feeling of insecurity was created by the fact that, in law, a living-in-help can only expect one month's notice. Mothers in Action recommend that anyone who wants to protect themselves should insist on a written contract of employment which provides for a longer period of notice. The report also goes on to point out that living-in-helps are paid drastically less than baby sitters or daily helps. Margaret Bramall, of the National Council for the Unmarried Mother and her Child comments that 'It is also unsuitable for the child, if instead of integrating them into the family and the community, it only isolates them'.

Copies of 'Residential Jobs for Unsupported Mothers' are available from Mothers in Action, Munro House, 9 Poland Street, London W1V 3DG, price 15p.

SELLOUT



The Architects' Journal 8 August 1973

Classified advertiseme

TOPLESS GIRL ASSISTANT
required for
South Kensington Practice.
Also male Assistants to handle two exciting projects. Salary from £1350 to £2450 pa based on skill and experience.
Grinling & Crisp 01-581 2111.
S5215

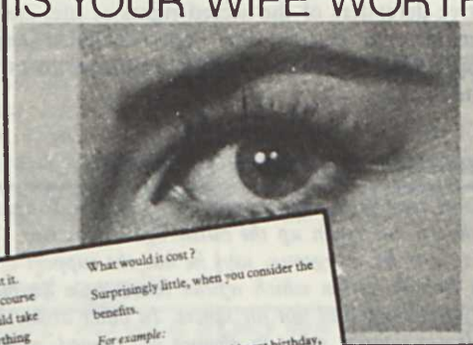
INSKIP & WILCZYNSKI require qualified assistants up to £4000 pa. Telephone 01-727 8022.
S5218

BOURNEMOUTH
Newly established practice of large national firm requires staff to work on an expanding programme. Pleasant working conditions in the centre of garden town.
Good salaries and pension scheme in operation.
Please apply to: A. M. Seward,
W. H. Saunders & Son,

The above ad, was sent in to us by Emma Charles - it appears in the August edition of the Architects' Journal. We phoned up Grinling and Crisp to ask if they really meant that the new assistant would have to spend all day exposing her breasts. 'Oh, no', they replied 'its just an advertising gimmick. We'd been advertising for ages for an assistant in the normal way, and got no replies. This ad. has really caught people's eyes, and we've had lots of replies.'

We asked them if they didn't perhaps think that this was rather a cheap, exploitative way of advertising for an assistant: 'Oh, no, it brings results, doesn't it'.

HOW MUCH IS YOUR WIFE WORTH?



Perhaps you've never thought about it. But one day you might have to. Of course you have life assurance which would take care of your wife and family if anything happened to you, but if anything happened to your wife, how would you manage?

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EDITED BY THOMAS B HESS & ELIZABETH C BAKER

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FOREIGN NEWS

Our rights over our bodies: The debate goes on.

The debate on abortion continues in France, with public and religious figures speaking out regularly on the question. The position of the Catholic church and of the major Protestant churches is well known, but recent articles in the newsletter, *Activites de la jeunesse orthodoxe* presents the position of the orthodox church. The author presenting the orthodox point of view, M. Olivier Clement feels that a woman who has recourse to abortion runs the risk of destroying her spiritual make-up, yet does acknowledge that in certain situations, when the woman lacks money to support a child, friends or family to help, then 'as Christians we should tolerate abortion in exceptional situations without forgetting the tragic nature of abortion.'

The concept of the 'aggressor child' seems to play a major role in Jewish statements published recently on the issue, that is, that the child may be dangerous to the mother both physically and mentally, and that if a hierarchy in terms of the sanctity of life is envisioned, the life of the mother is considered more sacred than that of the foetus.

Interestingly, prominent Jewish theologians oppose the use of contraceptives by males, but approve their use by women, on the grounds that the woman does not have the same obligation to procreate as does the male. However, this is not as much a double standard as it first appears, since the Rabbi presenting this view, M. E. Gugenheim, vice president of the Rabbinical tribunal of Paris and Talmudic professor at the Hebrew Seminar of France, states that women are relieved of the obligation to procreate only for medical reasons, and then, that each case should be judged by a doctor and a religious authority in consultation. On the other side of the debate the Evangelical Federation of France has just come out with a statement against the liberalisation of abortion; the Federation says that the embryo is a human being from the first day of its existence. The mother has no right to end a pregnancy, since she does not own the embryo, nor is it a part of her; she is only 'carrying' it.

Meanwhile, back at the Vatican, Paul VI has once again condemned abortion. Speaking to a group of American jurists recently, saying 'We hope that in your work you will always be effective defenders of the sacred rights of life, and of the inalienable right to life.' The Pope concluded that most particularly he hoped that the lawyers would be able to assure the rights of infants to life.'

Crusade against nudity

It's total war in the Morhiban resort area of France, where the mayor of Erdeven has taken up the battle against nudism. The spoilsport official, one M. Lorgeoux, says he has the support of virtually the entire French nation which refuses to accept a double code that permits nudity for some, and not for others. In other areas, heavy fines have been levied against what in France are termed 'naturalists' for turning up on beaches au naturel. Mayor Lorgeoux says he'll use all means, 'bad as well as good' to wage his crusade. . . presumably, however, plain clothesmen and women will be of little use!

Cosmetic controls

France's National Service for the Suppression of Fraud recently organised a seminar to look into the French cosmetics industry - not because they're concerned at women hiding behind their false eyelashes, but because consumer associations are pressing for cosmetics to be as strictly controlled before they come on to the market, as possibly dangerous or adulterated food products. The French laws now on the books date from 1905, and are considered inadequate to deal with the new products and high spending on cosmetics which has been a feature of the general prosperity of recent years.

The consumers' associations are pressing for a 'positive' listing of products before they are used which would serve as a guarantee of rigorous testing to replace the present system which forbids certain products because of their ingredients. Some chemists at the seminar warned however that such a system may only bring a false sense of security since it is not only the ingredients which can prove toxic or harmful. Cosmetic users should also be aware that some 'beauty aids' which may be perfectly safe if used only once or in limited quantities can be harmful if used frequently or by persons with particular allergies or health problems.

Food for Love?

Women make the best cooks, says Robert Courtine, restaurant editor of the French newspaper Le Monde. The sting in the tail: 'They do natural cooking for love, for their husband, for their children. When you do it for money, it's not as good. Anything you do for love is better.'

Abortion clampdown

The authorities in the Swiss town of La Chaux-de-Fonds recently arrested a gynaecologist and the head of a private clinic in a clampdown on illegal abortion and the excessive medical fees charged. The arrest came on top of an inquiry into the practices of three other doctors also suspected of having violated the Swiss law, which allows abortion only if a woman's continued pregnancy could result in serious and permanent damage to her health.

La Chaux-de-Fonds is reputed to be one of Switzerland's abortion centres; most of the clients are French women coming from across the border only a few miles away. Fees are reported to range from about £100 to £140. It's estimated that the number of illegal abortions performed each year in Switzerland is between 20,000 and 60,000, which compares with 100,000 births. In most other countries, the ratio is believed to be 1-1.

The Swiss federal police and the Justice Ministry have submitted proposals for a reform of the law. One would legalise abortion within the first 12 weeks of pregnancy; another in the cases of rape and the probability of the child suffering permanent mental or physical damage.

A working marriage

Eight a.m.: husband kisses wife goodbye and goes to office. Twelve noon: husband returns home for lunch. One p.m.: wife kisses husband goodbye and goes off to the same job her husband did in the morning.

This is a projection for 1978 by New York publisher Michael Korda. By then, he believes, the biggest revolution in human history, Women's Liberation, will have swept the United States. 'The revolution is going to happen in the next five years,' he says. 'Once the laws on equal rights begin to take hold, and women move into higher and higher jobs in corporations, it will come with a sudden rush.'

British-born Mr. Korda, Editor-in-chief and Vice-president of Simon and Schuster, recently published a study of the revolution and male opposition to it in a book called 'Male Chauvinism'. 'It's a major social revolution, much more important than the Chinese and Russian Revolutions,' Mr. Korda says. 'When before in history has 50 per cent of the population suddenly been unleashed. That's an awe-inspiring amount of energy, ideas and ambitions which have been repressed.'

But Mr. Korda does not see any chance of the number of jobs available doubling to accommodate the women who want to work. In fact, he believes the number of job opportunities may shrink. This, he believes, will give rise to all sorts of accommodations in job sharing, like husband and wife sharing the same career, or a husband working one month and his wife the next. Or, in some cases, the man doing the housework and letting his wife be the breadwinner. 'If the wife and husband are both doctors, I can see a situation where they split up office hours so they share a practice and a home and family, rather than the present system where he is the important doctor with a practice and she is the lesser figure with a hospital job.'

On male chauvinism he says: 'Men are fighting a last-ditch stand because they are sexually afraid of women. They are dominated by

the bugaboo of sexual performance being judged by women. I think that once we accept women as equals and begin to communicate with them, the sexual problems will begin to die down. I see Women's Liberation leading not just to liberation of women, but to liberation of men, in eliminating all those crazy, insane neuroses that afflict society now.'

Mr. Korda, short and a keen gymnast, does not even subscribe to the idea that men are necessarily physically stronger than women. 'There are a lot of women who are taller, stronger and more muscular than men, a lot of women who are in better physical shape.' Mr. Korda believes that with contraception freeing women from an annual round of having babies, they will continue to get physically stronger. 'The average height and weight of women is growing, and that of men stays stable or declines because fewer men are going out to do manual labour.'

Mr. Korda does not think that any of the Women's Liberation groups so far founded necessarily provides all the answers women are looking for. 'There are a lot of disparate people, personalities and ideas circulating under the heading of Women's Liberation,' he says. 'A discriminating woman can take from this bundle those that are suitable for her thinking and her life. Every woman, even though she may not accept all those things known as Women's Liberation, recognises in her heart that a large part of it is true. Hence the success of the movement. It hasn't had that uphill battle of convincing women. Women are pre-convinced that something is wrong with their lives and with society.'

Mr. Korda, who became interested in the Liberation movement because of Liberationist problems in his own publishing house, thinks the success of the movement will open up a better world for men and women. 'I look forward to a world that is extended in the sense that people have flexible, optional roles, and in which people are able to feel they are liberated and have real emotions and feelings. They will enjoy life and themselves and their bodies and other people's bodies, because they are not competing against other people simply on the basis of sexual fears and misconceptions about sexuality and biology.'

Tchad: pilloried poofs

The invitation from the Minister of the Interior to the citizens of Fort Lamy in Tchad was to 'view an exposition of some valuable merchandise, worth tens of millions of francs.' When the interested throng arrived, they were treated to the spectacle of 7 homosexuals, one French, the rest Tchadian, who were presented to the public wearing only a loin cloth. The crowd greeted the appearance of the 7, all of whom had been 'caught in the act' with derision and booing; the iman of the town mosque thanked the authorities for their vigilance in tracking down such 'infamous acts,' and suggested that other arrested deviants be judged before legal tribunals.

Brazilian woman faces jail

A woman who was born in a concentration camp 36 years ago and was the centre of an international outcry in the 1930s is now facing a lengthy jail term in Brazil. She is Anita Leocadia Prestes, daughter of a Brazilian revolutionary, and was sentenced by a 'Permanent Council of Military Justice' in June for allegedly trying to revive the outlawed Brazilian Communist party. Anita will spend the next four and a half years in prison unless the superior military court reverses the Council's decision. Sentenced with her were 11 alleged accomplices. All 12 have been deprived of their political rights for 10 years.

Anita's father, believed to be living now in the Soviet Union, is Luis Carlos Prestes, once known as the 'Cavalier of Hope'. He earned the name when, after an unsuccessful military uprising in 1924, he led a column of revolutionaries on a two-year, 18,000-mile march through Brazil, with the aim of kindling revolutionary fervour for another uprising. Never defeated or captured, the 'Prestes column' dwindled in size through illness and privation. It was eventually disbanded, and the remaining stragglers, among them Prestes, sought political refuge in Bolivia and Argentina.

In 1928, Anita's father was converted to Marxism, and, later, he went to Moscow, where he met and married a German Jewess called Olga Benario. They returned to Brazil in 1935, and, in November of that year, Prestes headed a Communist move to overthrow the government. The following year, both he and his wife were arrested. Prestes was held incommunicado for 16 months and then sentenced to 17 years' imprisonment by a special security tribunal. His wife, then seven months pregnant, was deported to Germany, a sentence that caused a wave of revulsion in Brazil where it was known that a concentration camp awaited her. In August 1936, she ended up in Ravensbruck concentration camp, and it was here that Anita was born. By this time the revulsion felt by the Brazilian public had spread to many parts of the world. In view of the outcry, the International Juridical Association was able to persuade the German authorities to hand baby Anita over to her aunt.

Anita's aunt took her to Mexico, where she was brought up. Later, she lived in Moscow, but returned several years ago to make her home in Brazil. Little was known of her activities until this year.

A piece of meat?

Current Miss Universe, Filipino Maria Margarita Moran, was recently asked by a woman reporter how she liked 'being treated like a piece of meat.' Her reply: 'Being a beauty queen is a peaceful way of bringing together the friendship of different countries.' So there.

Sex and Italians

In Italy, until a few years ago, a woman, but not a man, could be sent to prison for adultery. Last July, a 21-year old Italian girl was found dead by the side of a country road near Rome. She had been shot four times in the neck by her husband, who'd become convinced that she wasn't a virgin when he married her. Just a week before, a 75-year old farmer had stabbed his wife to death for committing adultery more than twenty years ago.

But the results of two recent surveys of Italian women show that they aren't likely to tolerate murder for being sexually liberated much longer. Sociologist Lieta Harrison reports after an extensive survey of the sex habits of 1000 women that most aren't as timid as they're thought to be. As a 28-year old Rome housewife puts it: 'Any woman who marries without sexual experience is a fool. How can you go to war without being armed?' 125 housewives interviewed admitted that they had been unfaithful to their husbands. 50 per cent of the others said they'd never had the opportunity to be unfaithful. 'I have been faithful because I am stupid,' said one. 'I'm always pregnant, that's why,' said another.

The changing attitude to sex and marriage among Italian women was shown in another survey carried out this year by Doxa, the principal Italian public opinion research body. Only 28 per cent of 4600 unmarried women gave marriage top priority. Twenty years ago, it was 80 per cent. Sex education, always a touchy subject in Italy, is spreading. National women's magazines, like *Grazia, Amica* and *Annabella*, have started sections on sex information. And *Due Piu*, a respected monthly magazine specialising in sex problems, has increased its circulation from 100,000 three years ago to a current 400,000.

Firefighters

Northern California got its first all-female fire crew when nine women joined Napa County's fire department. They proved their qualificiations for the job by their success at putting out a fire lit in a building as a practical exercise. When the building was set alight again and male fire-fighting trainees were sent in, they failed to control the blaze and the building burned to the ground.

Golda's at it again

Golda's at it again; she's one of the only three women heads of government in the world, but considering her statements on women's liberation, she might as well have stayed in Brooklyn. This time, opening a seminar in Jerusalem on mass communications and development, attended by 240 women from all over the world, Mrs. Meir told her audience that 'being Prime Minister is a punishment of too much women's liberation.' Some people at the Congress had better things to say though, like Hugette Defosse, editor of Belgium's Femmes d'Aujourd'hui *who charged that the feminine press was 'about to miss a rendezvous with the 21st century.' She also accused the 'women's press' of consistently choosing to interview symbols, like Mrs. Meir, because they were easy and presented no risk. Defosse pointed out that because the feminine press didn't treat women as whole people interested in a wide variety of issues, women readers were turning elsewhere.*

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Education

Education plays such an essential part in the formation of people's aspirations and qualifications, that equality of educational opportunity is a vital pre-requisite for any concept of equality in later life. There is much evidence of widespread discrimination between boys' and girls' schools in the provision of facilities and choice and content of their studies, which produces and compounds the sex-stereotyping experienced by all children from their earliest years. We believe that:

1. to combat this sex-role programming, all special facilities should be equally available - pooled if necessary - and positive attempts should be made to teach basic skills, such as cookery and carpentry, to both boys and girls;
2. discrimination and biased advice in all aspects of training and apprenticeship, from day release programmes to entry quotas for medical schools, must be eliminated if equal job opportunity is to be a reality.

Employment

In the field of employment, the progress of the Equal Pay Act has been characterised by ignorance on the part of the public, complacency on the part of the government, and calculated preparations by employers to avoid the spirit of the Act by devices such as job segregation on the basis of sex, job evaluation and automation.

We believe that without Sex Discrimination legislation, the present rigid patterns of employment will become increasingly inflexible, to the disadvantage of women as a class. So long as job and promotion prospects are denied to women, the right to equal pay will remain illusory.

Enforcement

It is obvious that all legislative attempts to overcome the age-old oppression of women, of which discrimination in employment is but one facet, will be hopeless without adequate enforcement. We realise that this is a complex problem but there are certain basic principles that must be incorporated in any meaningful legislation:-

1. An anti-discrimination board should be set up which would have powers to receive and investigate complaints initially, and where conciliation fails, to refer them to a special judicial body, (see 2). It should provide adequate guidelines for the interpretation of the law; it should also conduct its own investigations and promote through publicity and education a more enlightened approach to the status of women.
2. The special judicial body (see 1) should have the power to subpoena witnesses and documents. The government has suggested that industrial tribunals should be the instruments of enforcement for the Act. We object to this scheme on the following grounds:

a) employers and trades-unionists - of whom these tribunals are composed - are predominantly male and are the main discriminators;

b) there are a number of unregistered unions which do not recognise the Industrial Relations Act;

c) three-quarters of working women are not unionised.

3. There must be a majority of women on the Board and judicial body.
4. Legal aid must be available to complainants, and where the complainant is a married woman, she must be assessed on her own personal financial resources.
5. Penalties for the contravention of the Act must provide a real deterrent, such as the awarding of exemplary damages and back-pay, reinforced by government refusal to contract with or otherwise support offending employers.
6. The enforcement procedure must be flexible and speedy and there must be safeguards against victimisation of the complainant.

Affirmative action

After so many centuries of discrimination it would be unrealistic to expect one Act totally to redress the balance. Therefore, to speed up this process, employers and educationalists must take affirmative action in favour of women. Action along these lines has already been taken in the U.S.A.

Preferential legislation

We may also need preferential legislation - that is legislation that deliberately aims, for a given period of time, to compensate the injustice done to women by adopting special measures for women. Recommendations along these lines have already been presented to the U.N. Commission on the Status of Women.

Protective legislation

There has been much discussion about the removal of protective legislation. Until such time as women's childcaring and housekeeping roles are fairly shared by men, there is still a need for such legislation and eventually we should consider the possibility of extending this protection to male workers as well. We recognise that this is a highly complicated issue, but *one principle* remains supreme: protective legislation must not be used as a trap to limit women's pay or employment opportunities.

Working mothers

Finally, we would like to stress that unless there is adequate provision of full-time child care and nursery facilities, discrimination against working mothers will continue.

We realise that this does not come within the scope of this Bill, but call on the Secretaries of State for Education and for Health and Social Security to recognise their responsibilities towards all working women.

Women's Lobby would be interested to hear the opinions and comments of other women on any of the points we have made or omitted to make.

Women's Lobby is a collective of women in and around London who have been campaigning over the last two years for legislation to improve the status of women in Britain. The Group produces Women's Report, a bi-monthly news magazine on women's affairs.

Although Women's Lobby speaks for no other women but its own membership, we have - through Women's Report - been in contact with a wide number of women's organisations throughout the country. We know that there is a growing body of opinion supporting strong anti-discrimination legislation.

Women's Lobby
c/o 75 Albert Palace
Mansions
Lurline Gardens
London SW11
TEL: 720 4945

WE DEMAND..

After six years of Private Members' Bills, Select Committees and Special Reports, the Government is about to produce its own Consultative Document on Sex Discrimination. We are not content with this. Women's Lobby demands comprehensive legislation to outlaw discrimination on the grounds of sex and marital status in education, training and employment, with adequate enforcement procedures.

LILLIAN WITH LOVE

If you've been following Spare Rib you may have read Lillian Roxon's piece in Issue 13, 'Missing Mother', describing the fate of being ill in a town like New York. I received a similar letter from her in Australia some months ago. She had suffered a series of accidents: an infected leg, her asthma was worse, during an attack she had mistakenly taken the wrong medicine and collapsed only reviving in time to call an ambulance, being rushed to hospital, and then convalescencing at home. The letter ended saying she was now much better.

Two months later she was dead. She was 41 years old.

Lillian Roxon was little known in Europe, but highly renowned in New York, from where she bubbled out copy on the rock scene and related subjects to readers all over the world. Officially, she represented the *Sydney Morning Herald*, turning out a weekly gossip column for Australian readers. She was born in Italy, of Hungarian parents, and migrated with them to Australia as a young girl. She went to Sydney University, and, from there, took the only route to self expression available to women in those times - as a journalist for the Women's Pages. Over the years as her male friends and counter parts became editors and bosses, Lillian graduated to the New York city/social desk and burrowed in for the years to come.

She always complained of the Herald's contempt for her copy and indifference to her living circumstances. In the mid sixties, as Lillian tried desperately to chronicle the events altering the shape of popular culture, the Herald would continually command her: 'Forget about Mr. Robert Dylan, we want another 5,000 words on the singing Crosby Brothers.'

So frustrated was she by the denseness of her far away editors, that Lillian branched out into a wild frenzy of free lance writing. Her most publicised accomplishment of this time (1969-70) was the enormous *Rock Encyclopaedia*, which brought on her first attacks of asthma and provided her identity as a perceptive, fluent, unpretentious historian of contemporary music.

Her typewriter never stopped. In her attitude to the young, she left her contemporaries far behind. New magazines, such as *Aust OZ, London OZ, Spare Rib,* and others always received boundless support, plugs and copy. Her medical bills were funded by such staples as: A rock column in the *Daily News*, a mass circulation New York tabloid; a light, racy sex column for *Mademoiselle* and a monthly people feature for Australian *POL*. By the late sixties she was a familiar figure in the New York rock scene.

Much of her journalism was aimed at a middle-of-the-road audience and reflected this. However, she distilled and explained vividly, the pop, rock, and counter culture as it flashed by. In private letters and certain articles and interviews, she revealed herself as wiser than much of the pap she was obliged to write.

People who knew her in her 20's in Sydney remember her as vital, sensual, always exploring new things. She came from a circle of men and women who were known as Liberterians, crudely bohemian, and certainly ahead of their times. One friend, now 32, still remembers with awe, Lillian receiving him into her bed when he was 16. She retained her capacity for anything new; she embraced the rock culture at once and made it her career. She often called herself the first 'groupie'. The drug culture ebbed and flowed around her, although she never needed anything herself to be high - only cortozone to stay alive.

I had heard of Lillian for some years in Australia. She was fabled for her kindness to compatriots. Australians who contacted her in New York were generously whirled around town to parties, concerts, and the liveliest table at Maxis restaurant in central New York. I finally met her in London in 1967. She was a short, plump lady who seemed in her mid twenties, with a glowing face and smile. She was compelling company, usually surrounded by people laughing at her every barb.

Lillian was the first woman I met who responded to other women with uncomplicated warmth, candour and affection. Over the ensuing 6 years we became close friends, although I fortunately never witnessed the stormy drudgery of her New York deadline chasing.

My last time with her was in Australia early this year. She had finally capitulated to her continuing overweight, realising her days of wrestling in the bath tub with young rock stars were over, and acquiring a new stature as the grand young dame of instant journalism. She never crashed a scene, and when Mick Jagger invited her to his Sydney Kings X Hotel suite, she blew in and out with such a verbal hurricane of hilarity and wit, that she left leaving him dazed, amazed and inviting her back for more.

She spent her time in Sydney delighting everyone; friends from years gone by would ring and she managed to see them all; her married friends' children also became her friends and she would rush into town to buy them exciting gifts.

It was obvious however that her asthma was getting worse and the heat of Sydney tired her. Pleas to her to take 6 months off for a rest were ultimately useless. She knew she should, but felt she couldn't afford it either financially or in terms of work. She had struggled long and hard to be an acknowledged writer/personality in New York and she feared that what she had achieved could be lost so easily in the rat race.

Her death was an unnecessary product of today's frantic society. For her there was always copy to be written, a deadline to meet, an editor at the end of every phone call. Lillian was a lovely lady who will never know how loved she was and how missed she will be■

Louise

Lillian's brother is now planning to start an asthma research foundation - more details next issue.

SHORT LIST: FILMS

High Plains Drifter

Following on from Sergio Leone's Fistful of Dollars, The Good the Bad and The Ugly, For a Few Dollars More, comes The High Plains Drifter, with all the ingredients of traditional Spaghetti Western but this time directed by its star Clint Eastward, in his well known role as the 'Robin Hood' wanderer of the Wild West.

All Westerns are notoriously anti-women. The High Plains Drifter is no exception. Eastwood arrives in Lago, a small town on the edge of the Salt Lake, kills the three hired gunmen who harass him, rapes a woman, is heralded as a super hero and persuaded to stay in the town to protect the people against three men who are due out of jail and expected to return to Lago to avenge the Sheriff and towns folk who arrested them for the murder of the marshall. Eastwood's bribe is 'anything in the town he wants'. 'I can have anything I want' he says looking at the wife of the hotel owner. And he does. Curiously enough, where sexism is expected in films, which it is in Westerns, it is far less offensive, and doesn't prevent one from enjoying the movie. The High Plains Drifter has plenty of subtle aspects to it - the identity of Eastwood, which one has clues of through the film, is not revealed until the end, and it adds a supernatural touch in the midst of the crude violence.

R.B.

The Last of Sheila (AA) (Herbert Ross US)

Replace a country mansion with a luxury yacht, the aristocracy with the film world elite and the truth about *The Last of Sheila* becomes obvious. It's a classic whodunnit even down to the obligatory creaking doors and the Mr. Nice who turns out to be Master Nasty. ▶

Not only is the genre well worn but the sentiments are dated. Each protagonist hides a guilty secret in their past; and they are apparently equally horrified at the prospect of revealing past homosexuality, shoplifting and child molesting.

James Coburn plays the manipulative host/producer with generous flashings of crooked white teeth. His guests, the pawns in his gruesome game, include James Mason as father figure, Dyan Cannon as man eater, Raquel Welch as sex object, Richard Benjamin, Ian McShane and Joan Hackett whose performance is consistantly subtle and original.

They must have enjoyed making the film; floating around the Mediterranean, and dropping clues throughout the film which would be guaranteed to pass over the audience's head. It's not quite so enjoyable to watch, but if you are looking for some escapism and a hard plot to crack, then it's worth seeing - if there's nothing else around.

R.P.

The King of Marvin Gardens

It seems that Jack Nicolson is yet to make a film that ends on anything but a note of futility and hopelessness. And the King of Marvin Gardens, his latest film is, no exception.

As with 'Five Easy Pieces', the King of Marvin Gardens gives a glimpse into a life style which I have never had any contact with. Despite that, it's horrifyingly real not because it seemingly represents an era, (how accurately or not, it's hard to tell) but because it involves you in the people and the situation so totally that it could be you there. It's a case of there but for fortune. . . .

The story is about two brothers. A small town late night radio broadcaster who is summoned to Atlantic City by his younger brother, who's in jail and wants to be bailed out. The younger brother, tries to involve his elder brother in a huge, and apparently vastly profitable real estate deal, but that eventually falls through. The brother's involvement with two women becomes the central part of the film. The women revolve around them, everyone's mutual insecurities flourish, and the outcome, Jason's murder, inevitable, but shocking as the other three fall into an even deeper mess.

Atlantic City in autumn is the setting of the film. The photography is superb, with the pale autumn light setting off the picture postcard quality of the sea front.

R.B.

THEATRE

'Seeing Red'

Sue's marriage degenerates quickly and predictably into saying goodbye to Sam in the morning, staying alone and aimless all day, and burning his dinner in despair as she waits repeatedly for him to come home late at night.

Three women in the 'Recreation Ground' (Sara Boyes, Susan Glanville and Frances Rifkin) devised a play, through discussion and improvisation' around Sue's rising consciousness of her position. Eventually she identifies her own oppression as part of the class struggle, aligning herself with the women workers in her husband's factory.

The play is wittily and compellingly put together, but the resolution of Sue's problems is simplistic. The discussion when the play ended illustrated this all too clearly; there was plenty of talk about revolution but the audience remained silent on the subject of sexism, quite failing to take the situation seriously.

Watch out for 'Recreation Ground' and 'Seeing Red' it raises enough questions to keep the audience sitting arguing for over an hour after the play finishes.

EVENTS

Sex Education Conference

Contact York Women's Action Group c/o Students Union, Goodrich College, York University. October 27th.

Women's Studies Conference

At Essex University. Contact Mary Cecil, 32, Parkwood Ave., Wivenhoe, Colchester, Essex.

Men's Liberation Confernece

A men's weekend conference will be held at St. Mary's Community Centre, School Road, Moseley, Birmingham 13 (off Wake Green Road) Saturday November 3rd, 10am - 6pm., and on Sunday November 4th, 10am - 4pm.

All papers and suggestions (for agenda etc.) to be in by October 10th.

Birmingham Men's Liberation, c/o Rob Coyle, 55, Grove Ave., Moseley, Birmingham 13.

Feminist History Confernece

A small group of women attended the 'Women in History' Workshop at the Bristol National Women's conference and met subsequently on 8 August in London. The following suggestions were discussed:

(a) A feminist history conference should be held in London on or about November 24.

(b) The conference would be for one day and would exclude men.

(c) The first session should be devoted to the methodology of writing history and the problems of writing feminist histroy. Cora Lushington from Sussex has been suggested as a speaker.

(d) The two afternoon sessions should have one paper each with about an hour or more for discussion. The papers could revolve round one theme which would be looked at in terms of the problems of method discussed in the morning. The theme of Women and Organisation has been suggested because women are rarely credited with having organised themselves and because it is interesting in the context of the present movement's attitude to organisation. Possible papers are:

Dodie Weppler on Women's Trade Unions.

On Organisation of the Militant Suffragettes (Speakers Undecided).

(e) There should be further conferences held in rotation round the country.

(f) Small local groups could form in the regions to hold monthly or so meetings at which papers on any topic could be discussed.

If anyone would like to attend the conference, or has any ideas for other papers, would they please contact Angela Phillips, Feminist History Conference, c/o 40 Lexham Gardens, London W8.

On Tour

Nell Dunn and Patricia Beer are touring Lincolnshire from 8 - 13 October visiting schools and colleges during the day and taking part in public discussions in the evenings. Patricia Beer is writing a book provisionally entitled "Reader I married him"; it is a study of the status of women as seen by nineteenth century women novelists. Nell Dunn is best known for "Up The Junction" and "Poor Cow"

Scunthorpe, Civic Theatre Bar: October 8

Spalding, White Hart Hotel: October 10

Boston, Blackfriars Art Centre: October 12

Stamford, George Hotel: October 13

Art and Artists

The October issue of Art and Artists is on women and edited by a woman - Carla Liss. It carries news, reviews and an international look at women's activities in a wide range of media.

If you would like us to list an event, send us the information at the end of the month for publication at the end of the following month. No charge.

continued on page 30

CLASSIFIED

■ WOMEN'S BOOKS, wide range available from 11, Waverley Road, Bristol 6.

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■ WOMEN'S LIBERATION WORKSHOP. While the Workshop is without premises, you can write to them at 22 Great Windmill Street, London W1, or ring the Kingsgate Place Women's Centre at 01-624 1952.

■ Sappho Magazine. Published by homosexual women for all women. Monthly 30p inc. post. BCM/PETREL, London WC1V 6XX. Meeting first Monday each month. Upstairs Room, 7.30pm Euston Tavern, Judd St./Euston Rd., London NW1.

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■ WOMEN'S LIBERATION GROUP starting in Aylesbury. Contact Stella, 3 St Mary's Row, Aylesbury. Tel: Aylesbury 87597

■ BUY LUNCH the intelligent monthly magazine for the new homosexual man and woman. £2.80 for one years subscription from Lunch, 59 Bridge Lane, London NW11

■ HOMOSEXUAL WOMEN in Scotland meet through Scottish minorities group. Write: SMG Women's Group, 11 St Colme St, Edinburgh 3.

■ GAY MAGAZINES: Female/Male (sae lists) Johnny: BM/FBGH, London WC1V6XX

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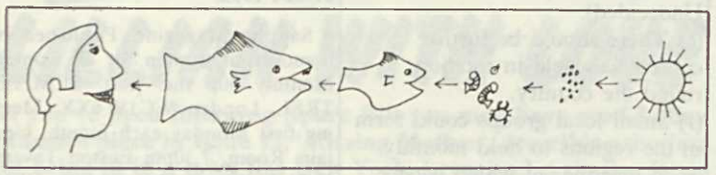
BYPASSING THE BUTCHER

Protein is a necessary component of our food and, in Western society, meat has been the traditional source of it. Today meat is pricing itself right out of our menus. Linda Allison and David Katz explains why we need proteins and how we can get them, cheaply.

Economics and ecology are far from independent: meat production is inefficient ecologically, which is one reason why the price of beef is bound to keep rising. We occupy the highest level of a "food chain" in nature. At the bottom of our chain are green plants, on land or in the sea. These plants are the only lifeforms capable of directly converting sunlight into food energy. All other lifeforms are ultimately dependent upon them. Green plants are eaten by insects, fish, or animals which, in turn, may be eaten by other creatures, and so on. Eventually stands man, the ultimate consumer. Between any two levels, an average of only 10% of the available food energy is transferred upward. Thus, by eating primarily at the top of the chain, we utilize a very small fraction of the food energy, in particular the protein, that nature makes available to us.



THE SUNSHINE CHART: ENERGY ECONOMICS

THIS IS ONE EXAMPLE OF A FOOD CHAIN. MAN IS FIVE STEPS REMOVED FROM THE SUN, THE PRIMARY SOURCE OF ENERGY. EATING TUNA REAPS LESS THAN 1/500,000 OF THE ORIGINAL LIGHT ENERGY THAT FELL UPON THE ALGAE IN THE SEA.

For example, for every 20 lbs. of plant protein fed to a cow, only 1 lb. of edible beef protein is realised. In meat-rich countries like the United States, 50% of all harvested agricultural land is used for feed crops; and, in fact, 78% of all grain produced is fed to animals. Precious little is left for human consumption. Moreover, pesticide residues accumulate in greater amounts at successively higher levels of the food chain. The steak we eat may be much more contaminated than the potatoes.

Proteins are indispensible constituents of every living cell. The body uses them for growth, for maintenance and repair of body tissues, to fight infection, to balance its energy budget, and more. Proteins are large, complex molecules made up of large numbers of *amino acids*, their basic building unit. Twenty two different amino acids occur in nature. They are the nutritional currency of proteins. The body digests protein in the small intestine, breaking it down into its component amino acids. For digestion to be sufficient, and efficient, we need the twenty two amino acids in one particular set of proportions. The body can itself synthesize all but eight of them. These eight "essential" amino acids must be obtained, in the proper proportions, from the food we eat: if and only if food contains them in the right proportion, its protein is "usable."

	COST PER MDR	COST PER LB.	CALORIES PER MDR
STEAK	£1.00	£1.00	700
YOGHURT	33P	12P	650
COD	21P	40P	175
CHICKEN	16P	30P	260
PEANUTS	15P	20P	1860
COTTAGE CHEESE	14½P	22P	260
CHEDDAR CHEESE	13½P	30P	796
EGGS (MEDIUM)	12P	19P	455
DRY MILK POWDER	5½P	32P	486
OATMEAL (PLAIN)	5P	5½P	238

USABLE PROTEIN CHART.

MINIMUM DAILY REQUIREMENT (MDR)
128 LB. WOMAN → 36 GRAMS USABLE PROTEIN PER DAY

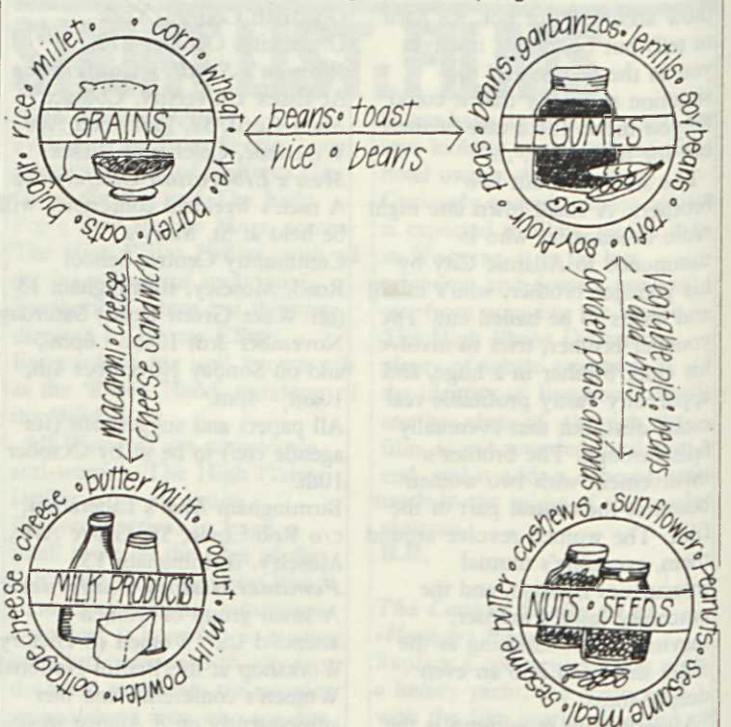
Typically, a 128 lb. woman needs 36 grams per day of usable protein. Eggs are an excellent source of protein since they contain all eight essential amino acids in very nearly ideal proportions. Only six eggs per day would supply all the protein we need. Milk is also a good source, five cups per day would do. Meat (7 1/3 oz. per day) and fish (8 1/3 oz. per day) also contain nearly complete protein. However, meat is particular ecologically inefficient to produce, and this is reflected in its rising cost. Also, these sources of usable protein tend to be high in calories and fat content.

There is an alternative. The rule of thumb is try to eat lower on the food chain, toward eggs, dairy products, and plant foods, and away from meats. Our bodies care only about the net protein content of *all* foods eaten *together* at a given meal. Thus, we can combine foods at the same meal whose essential amino acid compositions complement each other, to produce additional usable protein. Foods which, by themselves, would contain less usable protein. We do this when we add milk to porridge; or eat dall (lentils) with rice, or hummus with pitta bread.

BONUS USABLE PROTEIN OBTAINED BY COMBINING FOODS	COMPLEMENTARY FOODS	AMOUNT OF BEEF CONTAINING EQUIVALENT USABLE PROTEIN
11%	1 CUP BEANS + 2½ OZ. CHEESE	8¾ OZ.
7%	1 POTATO + ⅓ C. CHEESE	2¼ OZ.
45%	1 C. WHEAT FLOUR + 2 TBSP. DRY MILK POWDER	3 OZ.
29%	¾ C. RICE + ¼ C. GRATED CHEESE	7¾ OZ.
25%	¾ C. MACARONI + 10 OZ. CHEESE	2½ OZ.
25%	2 SLICES BREAD + ½ OZ. CHEESE	1¼ OZ.
50%	1 C. CORN MEAL + ¼ C. BEANS	5¼ OZ.

PROTEIN BONUS CHART: SOME EXAMPLES

Nature makes available to us many different opportunities for complementing protein from non-meat sources. In addition to eggs, the basic non-meat protein sources are grains (wheat, rice, oats . .), *legumes* (beans, lentils, dried peas . . .), *nuts and seeds*, and *milk products*. Grains tend to be complemented by both milk products and legumes; nuts and seeds are complemented by legumes.



PROTEIN BONUS CHART: THE BASICS

Good vegetarian cookbooks utilize these complementary relationships. An excellent one, from which the chart is based, is *Diet for a Small Planet*, by Frances Moore Lappé, a Friends of the Earth/Ballantine Book.

UNDER AGE & UP AGAINST IT

Angela Phillips

As far as the law is concerned children do not have rights, they only have duties. Legally they are the property of their parents who can do what ever they like with them as long as they do not endanger their lives or prove to be, in the opinion of the courts, unable to control them. In either of these cases they will then come under the jurisdiction of the local authority which takes over the rights of the parent.

There is no clear guide line to show how children can steer clear of the law because they do not actually have to break the law to be considered in need of care and control. A young person may be taken away to live in a community home simply because she comes to the notice of the authorities if for example she or her parents have an unconventional way of life which leads the court to believe that she could be in 'moral danger'. The general idea is that young people are put into care for their own protection. A community home is not a prison and a spell in care will not give you a criminal record. However community homes have not been known to do anyone any good.

Young women suffer most from this concept of protection, mainly because of the sexual double standard which is enshrined in the law. The law says that a woman who is under 16 is unable to decide for herself whether or not she wishes to have sex with anyone, this does not apply to men. Any man over the age of 14 can be convicted of statutory rape if he sleeps with a woman under 16 (under 14 he is considered to know no better.) This assumes that a man is mature enough for sex when he wants to be, provided he doesn't choose another man for a partner (he can't do that till he is 21). A woman is not only not expected to know what she wants, she is also prevented from getting the help and advice she needs. It is illegal to prescribe contraceptives for or give an abortion to girls who are under age without parental permission. Luckily some parents will help over this and some doctors are prepared to break the law.

Even when a woman is sixteen she can be considered in need of care and control if she is 'sleeping around' or in 'bad company' if the court believes she is in moral danger they feel it their duty to protect her until she reaches the age of 'maturity' when she is 18 and old enough to vote.

A case I heard recently shows quite clearly the trouble that can be caused by 'protective' laws. A sixteen year old girl told me that her parents were trying to have her put into care because she was pregnant. She seemed a sensible person, self assured and mature and she told me that a year previously she had asked her mother if she would write a letter giving her permission to take the 'pill'. Her mother refused, tightened authority over her and stopped her going out at night. Somebody should have reminded her that it doesn't have to be dark for two people to make love if they have made up their minds to do so.

This lack of support resulted in an unwanted pregnancy which could have been avoided if the girl had been able to act according to her own needs when the time presented it self. If parental authority had not been necessary she would probably have got help and advice on her own. In fact by the time she actually did get pregnant she would have been within her rights to seek help by herself as she was sixteen but she didn't know that. Fortunately in her case she had the support of a social worker who did not feel that she ought to go into care. However it would have been within her parents rights to try and get her into a juvenile court.

Care Orders:

1) Voluntary: In the case quoted above this girl would have been put into voluntary care which means that she would have stayed there until her parents decided to have her back or until she reached the age of 18 (possibly 19).

In order to do this her parents would have to contact the local authority and ask to have her taken up before a juvenile court. This they can refuse to do but after 28 days the parents could take the matter up themselves and try to get an order directing the local authority to take their daughter to court. At this hearing the young person is not allowed to be present to defend herself, though if her parents succeeded in getting an order she would have been able to defend herself in court. It must be remembered that she had not broken the law, she had merely disobeyed her parents.

If she had been taken into care she would have gone into a community home. This would also have happened if she had committed a crime.

2) Involuntary: If a young person comes to the notice of the police either for breaking the law or for general uncontrolled behaviour, - sleeping around, getting involved with undesirable people or generally behaving in a way which would upset the average policeman or social worker, - they can be brought before a court and may be put in a home. If it is a first offence the police may be content with a warning. This would depend a lot on the parents. If they are respectable and willing the try and exercise control a 'home' may be avoided. If on the other hand the police feel they are unable to give the necessary discipline they may be persuaded to put the culprit into voluntary care. Or may themselves send them to a juvenile court and get a care order. Some people get into the community homes for no better reason than that their parents don't want them, - they have no right of appeal.

3) Wards Of Court: This is a rather expensive way of keeping children under control, it would cost about £100 unless the parents were eligible for legal aid. This action can be, as I mentioned two months ago, used to prevent an estranged husband removing the children. It is probably more often used to restrain the children themselves. The most common cases usually concern irate fathers who are trying the prevent their daughters from marrying unsuitable young men. It is an instantaneous action. 'Wardship' starts on application to the court, without a hearing and continues for 21 days after which time, unless a hearing is arranged to extend it, it will lapse.

If a person is made a ward of court (they must be under 18) all the powers which their parents had over them will not be vested in the court. They will appoint a guardian who decides on such matters as marriage, schooling, and residence. If you want to stay out of trouble here is a list of DO's and DONT's to help you know where you stand.

DONT'S

You cannot leave home and live away from your parents until you are 16.

If you are female you cannot have sex under 16, if you are male and over 14 you mustn't have sex with anyone under 16, (under 14 you are too young to know what you are doing.)

You cannot stay out late or go away without parental permission if you are under 16 (usually 14 for a boy).

You cannot get contraceptive advice under 16 or smoke in a public place unless you use a pipe and tobacco.

You cannot drink, gamble or drive a car until you are 18, you can drive a tractor or motor bike at 16.

You may not work for money under the age of 16 unless it is light agricultural work, with a special licence in the entertainment field or for not more than two hours a day on school days or Sundays. You may not join a trade union until you are 16 and then only if they let you.

When you are 16 you may marry or leave home. If you have left home and are self supporting no court of law is likely to uphold your parents attempts at discipline. (They can of course still make you a ward of court if you don't toe the line.)

DO'S

You must go to school until you are 16. You must obey school authorities, they have the same rights over you as your parents and are able to punish you in any way they think fit provided it is thought to be in proportion to your misdemeanour.

You must obey your parents - at least until you are 16.

If you feel that all this is a bit much to put up with you may be interested in doing some fighting for your rights. You could try the national Union of School Students. C/o the NUS or The Schools Action Union.

For help and advice on matters of sex or contraception contact The Brooke Advisory centre for young people. Don't worry if you are under age, they will do all they can to advise you.

London:
233 Tottenham Court Rd., W.1.
01-580 2991
Coventry: 0203-23369
Birmingham: 021-455 0491
Cambridge: 0223-55003
Merseyside: 051-709 4558
Bristol: 0272-36657
Edinburgh: 031-229 5320

SELF DEFENCE WITHOUT AGGRESSION

Maggie Lomax

There are some reactions that can make you grit your teeth and want to puke, especially if they're so predictable that you could have saved yourself the trouble and expressed them in the first place. One that makes me roll my eyes and splutter in despair, is that time-worn question that always seems to pop up when I mention karate - 'How many tiles can you smash?' Then I end up with long explanations, as if I had to justify myself for practising it, "Well. . . . no. . . we don't *actually* do that kind of thing. . Honestly, I don't *really* beat up gangs of skin heads between practices to keep my eye in. I'm just NOT AGGRESSIVE!!!" If the myth-exploding goes on too long, I just mumble some excuse and creep away. In fact, I rarely mention karate now unless I know the other person will understand.

Let me clear up a few misunderstandings created by sensationalist films like *'King Boxer'* and those teams of men who demolish buildings for charity with their heads, hands and feet, worthy though those gents might be. Okay, a lot of styles of karate do involve aggression, physical strength and breaking various things in half (why ever don't they use an axe for woodchopping - it's much cheaper on hospital bills?). But all karate isn't like that. Like Christianity, karate's been interpreted in so many different ways that there appears to be no common ground between the extremes. I hitched a lift once with a black-belt lorry driver whose hands were calloused down the edges from smashing bricks, and he couldn't believe that I practised karate. His particular style relied on bulging muscles and iron limbs -and those I don't have!

The school of karate I belong to is Shotokai - the softest of them all. It puts greatest emphasis on a supple body and an alert mind. The moment you stiffen up your impetus stops, and the essence of Shotokai is that you're always ready, moving in your mind even before your body sets off. This feeling has to be acquired gradually. The hefty bulldozer type whose natural reaction to danger is to hunch his shoulders and swing his great paw as if it were a tree trunk, will have a lot of unlearning to do. Everybody's physique is different, and the smaller person may be one up on the incredible hulk in some situations where he can avoid and slip away faster. Most women have the disadvantage of less stamina, but this is evened out by their generally suppler bodies.

No-one really knows where karate originated. It did start spreading in Japan when Guighin Fiunakoshi took it there in 1910 from Okinawa - Japanese occupied territory, and it has been expanding rapidly ever since. But where the natives of Okinawa found it is a mystery. The most likely theory is that the Chinese developed it as a secret doctrine a thousand years ago, when, an oppressed people, they were not allowed to carry arms, so turned their bodies into weapons. Before that it may have come from India, especially as it bears many similarities to yoga.

Karate's not a sport in the conventional sense, but rather a path towards harmonising with the world. It's not mind over matter, but mind with matter. The elements of self-defence and physical fitness are only part of the picture. Karate is something you practise, feel, live; and the only way to learn it is the hard way - through practice. For someone to study and observe the techniques of karate and then say he knew about it would be like a dalek reading 'Hamlet' in a monotone and claiming he was a great actor.

Karate is an arduous discipline. A typical two-hour practice would start with an hour's loosening up exercises, many of them similar to yoga, but more mobile. These are done individually and in pairs. Part of the reason for the pair exercises is to make you appreciate someone else's physical and mental condition. For instance, a person doing the splits to loosen the hip joints and muscles would have a partner supporting her weight by holding her up under the armpits. Her body would be gradually lowered as far as it could go, with the legs out straight and the back vertical. This stretches the muscles and tendons by degrees, until in time they become really loose and you can do the splits with the body resting on the floor. This all takes patience and great care, as an inconsiderate partner could push or lower someone further than their body could take, and destroy their confidence. After a while you learn whether your partner is stiff or just resisting when her body reaches the end of its stretch. It takes a lot of trust to let someone exercise your body at will. Pain is important too. Unless you were born with rubber joints, it takes a lot of muscle stretching before your body is really loose, and this is a healthy but uncomfortable process. Accepting pain while staying calm isn't the easiest of things to master, but it does help you to learn endurance.

However high a grade you attain, each practice will involve a long spate of kihon. This is Japanese for "basic technique" - like music, karate has an international language, and instructions are given in Japanese. The basic techniques of karate are the various kicks, punches, and blocks that are practised to perfection to make you use your body to the full. The most difficult aspect to learn is correct posture and motion. To move fast and remain stable your centre of gravity has to be as low as possible. In Shotokai one of the most used postures is zenkutzu - feet shoulder width apart, front leg straight out in front with the knee bent at a right angle, the other leg stretched out behind with the knee straight, and, most important, an upright back. You have to move forward from the small of the back, without leaning, and keeping the same height. In zenkutzu we practise blows, such as punches to the chest, blocks, for example - sweeping aside an oncoming fist; and forward kicks when the leg is swung forwards and upwards to strike with the ball of the foot, the knee, crutch, chest or face. Kihon is practised altogether in a line, slowly and quickly, with everybody moving as one.

SHORT LIST CONTINUED

BOOKS

[redacted]

WANTED

Women's Work Exhibition

If you would like to participate in the exhibition, send a slide or a description of your work to the organisers with a s.a.e. They need the informstion for obtaining gallery space. If you don't have a slide of your work, the organisers will help you get one made.

Contact 11, Ascham Street, London NW5 Tel. 267 1597

Poems Wanted

'Dawn', The Wichita Falls, Texas Alternative publication would like poetry from women on various aspects of The Women's Movement. Poetry with a political point to it will have preference for publication. Address all submissions to: 'Dawn', The Wichita Falls Alternative, PO Box 1822, Wichita Falls, Texas 7607, USA■

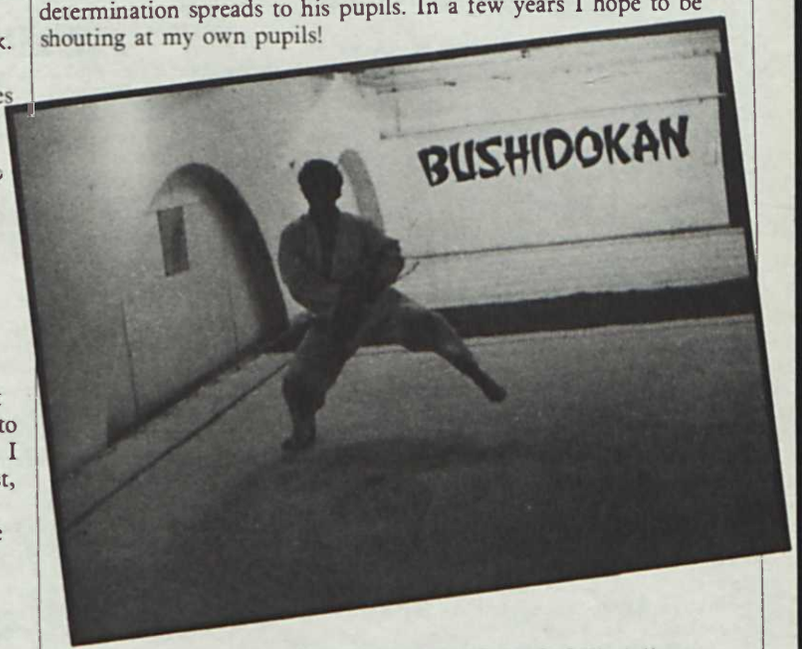
People tend to imagine the crux of karate as the hitting - and conquering - of your opponent, but in fact in Shotokai you will not practise kumite (combat) at striking range until you have confidence and the right attitude. Because it is always assumed that hitting someone is fraught with bad intentions, it takes a time to accept the idea that a punch in the stomach is given to help you along. And, naturally, beginners would tend to pull their punches in fear of damaging their partners. So the more common form of kumite is for two people to be standing a good twelve feet apart while one aims punches and the other goes through the motion of blocking. It may sound silly, but at that distance it's still possible to tell if you are practising the technique right, whether the one who is defending moved in fast enough, and who "won". It's all a question of timing and harmony. It's equally valid to practise slowly and quickly, as harmony implies moving at the same speed as well as at the same time. Distance combat helps people learn to practise properly, so that if a true attack did come in the street, they wouldn't be in the bad habit of stopping short. In the dojo it doesn't matter, but in an alleyway one dark night it might be the last opportunity you have.

The idea of attacking someone and still being in harmony with them seems a paradox, but karate is full of paradoxes. By being hit you appreciate the true feeling behind karate, and compare this with your own feeling. Kata, the various sets of movements, embody harmony, as everyone should move together with perfect awareness of timing and distance. To watch, kata are more like formation dances than fighting movements, but flowing in a controlled way, with none of the jerkiness of ballroom dancing. And harmony is the principle to follow even if you are set upon. If someone comes at you, you don't stand in his way like a lampost trying to stop a tank. You join with his movement and divert it out of harm's way. Gradually, you rid yourself of your ego, that part of you that makes you want to stand and fight just to prove that you're stronger than your opponent. Why not escape from danger if you are the faster runner, rather than standing battering the hell out of the aggressor? It is only false pride that makes you stay, and the true karateka never attacks first. At a very advanced stage, karate gives you so much awareness of your surroundings that you can anticipate trouble a long way off, by picking up the aggressive vibrations directed at you. Developing intuition is part of karate, but it doesn't come in an instant ready-mix pack.

Most people start karate to learn self-defence, but in Shotokai their motives soon change. Sometimes we get burly, heavy types at the club, who evidently regard karate as a means of learning how to pub-brawl with greater ease. They generally last all of two weeks. I started karate after a few months' travelling round the Middle East, having got so fed up with being mauled by sex-starved strangers that I was full of aggression, and determined to tackle properly the next person who dared to try and insult me. But karate either weeds you out of its following or changes your attitudes. If you stay you tend to become more confident and gentle - another seeming paradox. I find now that I can handle potentially dangerous scenes much better verbally than I used to. Physical violence is only necessary for extreme situations, which I hope will never arise for me.

Karate doesn't turn you into an efficient fighting machine in a few weeks. For a start, it is so stylised that it would be unrealistic to assume a low stance and prepare a perfect technique if someone was about to bottle you in the throat. One of the men who practises at our club was involved in a fight, and said he didn't 'use karate' - meaning that he didn't apply the techniques that we learn. But he did use karate in the sense that he defended himself, and drove off his opponents by directing his feeling outward at them.

Karate can become a whole way of living - eating sleeping, relating - using your whole body and mind. Women who are scared of walking alone at night would do better to go to a self-defence course, where they could learn a few tricks to surprise an aggressor, than to devote a lot of time to karate. Society tends to condition us to think that we can only develop our minds at the expense of our bodies, and vice versa; but karate gives you a positive attitude to your body as something to use with your mind. It's a sheer joy to be able to hop about, reach for the sky, jump and shout together, all the while concentrating your feeling on your objective. You really discover how much energy you have too. Sometimes, at practice, we will all do kicking or punching movements nonstop until we are so far past exhaustion that we discover a new lease of mental energy keeping us going. This is the essence of karate - discovering that the normal limits imposed on body and mind are false ones, and that self-discipline will reveal greater strengths. Your instructor can be as important to your practice as a guru, so you must find the right one for you. I'm lucky to be taught by George and Steve, who encourage, coerce, push and yell at us till we move correctly and show the right attitude - that we won't give up. George rarely praises, as it is not the Japanese way. But his determination spreads to his pupils. In a few years I hope to be shouting at my own pupils!



So, if you are interested, don't be put off physical disciplines because you think they are male provinces. In our karate club we have quite a cross-section of people, from a school-girl to a man of seventy-two. If you really want to do it, you will■

'women do not become more combative because they know self defence, they simply become less subject to panic and hysteria'

".. I gave her a push onto the sort of settee thing. It had big cushions on, that material, chinetz, chinese something like that. She started to scream & carry on, she was kicking her legs & hitting me with her fists. I said 'Shut up, I'm not going to hurt you if you keep quiet, but she wouldn't. I got her trousers off but she kicked me really hard, she was tearing my hair, every thing. So I give up, I ran out through the house, through the kitchen, I went out through the back gate."

".. This woman was in the street, it was night, I asked her was there a bus running, then I pulled her in a shop doorway. I started kissing & cuddling her, I said I'm not going to hurt you, don't make a noise'. She was struggling then over the other side of the pavement this car pulls up & a feller sticks his head out of the window. "What's going on, is everything all right?" I said to her 'Tell him everything's all right,if he gets out of that car he'll get hurt' She said 'Are you going to kill me?' I said 'No, I don't know, you tell him it's all right & then we'll see'. She called out it was all right, so the car drove off.. Then I had intercourse with her, but I didn't knock her about or anything like that. I didn't hurt her at all"...

(Excerpts from "THE TWISTING LANE Some Sex Offenders" by Tony Parker.Panther paperback 35p)

rape indecent assault battered wives

In 1970 there were 304 RECORDED cases of Rape, 3268 cases of indecent assault. It is admitted that the real figures are far greater than this.. The vast majority of rapes and assaults go unreported. Women trying to protect their 'shame', their pain, from being dragged through the courts. Or, because we are still protecting them, those attackers. We are too conditioned into beleiving ourselves to be the guilty ones, perpetually internalising our hurt, terrified of that moment in court when the prosecutors suggest that you were a willing party to the rape. (as in the recent cases of the Hell's Angels gang-bangs.)

Or, from two of the estimated 16 to 40 thousand battered wives per year :

"..Even when I fled to the police station with my face covered with blood, all they did was to write down a report in a book."

"..Never shall I ask help of the police, they make one feel degraded and humiliated."

The CHISWICK WOMENS AID centre receive hundreds of applications for help from battered wives all over the country, but never have they been requested for help from women to DEFEND themselves.

"..you see it's different when there is a heavy relationship involved..."

SELF DEFENCE

" I had been physically hurt. I was numb but then the first feelings which began were those of self questioning. Whether I shouldn't have struggled harder, whether in some way I might even at the last have prevented it. But violence has always made me shrink : I have never been able to retaliate physically to it."

In America the situation is so much worse than here in England that women are beginning to overcome their deeply engrained female passive conditioning that denies them personal action against this violence.

Judo/Karate/Akido, and self-defence classes are widely attended. In extreme cases small guns are finding their way into handbags. Aerosol cans of a form of nerve gas are sold over the counter. A woman in England, recently back from the USA, was found carrying one of these aerosols. She was convicted for having an offensive weapon..

It is the most timid, weak and gentle of us that are the most vulnerable.

Not only to attack, but our own abhorrence of violence prevents us from learning defence. We women have had so much violence perpetrated on' us, that to learn defence is like accepting 'their' system, entering into their violent world - when what we are surely striving for is birth, life, love where one shall not dominate over the other, most of all physically.

We do not want to become Amazonian tyrantesses, but only to defend ourselves against the most basic & powerful aspect of male dominance : physical violence.

But how and where ? The situation in England is pathetic. Obviously such activities as keep-fit, **dance**, gymnastics can all tune up your muscles, quicken your reflexes and generally help you to gain a more positive attitude to your body ,that is a good start. But genuine defence courses I have yet to locate.

where to learn to defend yourself

KARATE / JUDO.

A highly qualified karate instructor assured me that there is absolutely no short cut in learning self-defence. For many women there is not the time or the energy for such a long term commitment as joining these specialist 'sport' courses; although this is evidently the ultimate in learning unarmed defence.

The majority of women I have spoken to, only want short courses which can help tone up muscles, reflexes, and to learn a few ploys and 'dirty' tricks.

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On the course I went to (arranged privately with friends and a sympathetic physical training instructor) the training was as basic as screaming, falling and learning how to react quickly, then run. We exercised, and learnt a few ways of warding off blows, but little else. However, even that has given me the confidence that prevents panic in a situation, and allows me to use everything I've got to cope.

I heard that short courses of this kind were arranged for nurses. This was flatly denied by the Royal College of Nursing. So I wrote to the Army school of Physical Training about mild unarmed combat instruction, but "the army does not run courses of this type for civilians". The Police actually produce a manual 'The Art of Self-Defence', but again the 'attacked' are not permitted the use of it.

The Judo & Karate Associations were fairly uninterested in basic courses for the estimated 30.000 (per year) raped assaulted and battered women of this country, but inferred that individual approaches to clubs might unearth a sympathetic instructor.

Within the Adult Education system, Judo & Karate are easily available, but no 'self-defence' is listed or (in London) is known to have been organized. The Education spokesman at County Hall admitted that between the specialist sports and keep fit, there is a 'regrettable' gap..

However, if you, or preferably a group, present youselves to the Principal of your local Institute requesting a course of this type, I was assured that they would 'do their best' to arrange it. I feel that you would have to be fairly firm about the type of course you want, or you might find yourself fed back into the specialist sport stream.

The most sympathetic, aware & detailed book on defence for women. It makes you painfully aware of how little attention we pay to our safety. It makes you WANT to learn, & HOW. Recommended highly & also for instructors who are prepared to help you practise. Below, ways of escaping from a 'bear-hug' using feet, elbows & deep breaths to expand grip. Available from: BETTER BOOKS, 148 Charing Cross Rd. London W.C.2.

Details of all sports, keep fit..from :

THE SPORTS COUNCIL. 26 Park Crescent, London WIN 4AJ. Tel: 580-6822/9.

The INNER LONDON EDUCATION AUTHORITY. County Hall. S.E.I. Tel: 633-5000. Information on all courses starting Sept. from FLOODLIGHT magazine.

YOUR BOROUGH EDUCATION OFFICE. for outside London.

BRITISH JUDO ASSOCIATION. 26 Park Crescent WIN 4AJ. Tel: 580-7585.

KARATE. (SHOTOKAI) Gen. Sec. James.C. Wood. 52 Framfield Road, Hanwell, London W.7. Tel: 567-4478.

help for battered wives:

CHISWICK WOMENS AID. 2 Belmont Terrace London W.4. Tel:995-4430.

JACK ASHLEY MP. House of Commons.

CITIZENS ADVICE BUREAUX.

books (apart from the one above)

BRUCE TEGNERS: Complete book of JUKADO, & SELF-DEFENCE. (CORGI paperback30p)

JUDO & SELF-DEFENCE FOR WOMEN AND GIRLS by Pat & Karen Butler,(Faber. £2.10p)

Stephanie Gilbert.

ELLEN'S DIARY

There was a shocked silence when I read out the memo to the group. I felt emotional and embarrassed. I found myself unable to talk and I knew that if I opened my mouth I would probably burst into tears. Then suddenly all the women started to talk very passionately: "Of course David is absolutely wrong-of course you must go on fighting - you are right - we all support you totally-isn't this what the small group is all about: giving solidarity and support to a woman in her own particular struggle. . ." Writing out a memo that attempted to organise my life for me was entirely wrong of David. Resolving the problems simply by a little bit of organisation on my part was a very shallow attempt to change things. It was about so much more than organisation. And David failed to take into consideration the fact that any situation should involve him as much as me. On my way home from the meeting I felt on top of the world. I know I'm right: I've got to change things and I will. I tore the memo in half and threw it in the dustbin.

September.

David put up some shelves for me and made a work space in the corner of his study. I'm very pleased about them: they reflect a great advance on a week ago, when I was all ready to give up and forget the whole business: either that or leave David. I threatened that a few times but I don't think I ever meant it. After that women's meeting I feel pretty relentless about the whole thing It is a mockery of politics in general that something like women's liberation could be accepted and supported in theory, but when it came to the practical application of it in a real life situation, it is not properly understood. In order for David to understand I have been fighting pretty hard, in a more confident, less hysterical way than before.

The last few days we are communicating things about each other in a way we never used to. We've suddenly stopped shouting at each other, and we have begun to analyse the situation instead of merely reacting to it. David admits that of course he doesn't want to give up any of the work he's doing, because he enjoys it and is passionately involved in it, but he understands that his commitment to that, above everything else, was a source of oppression to me and imposed endless limits on what I could do as well as making us both unhappy. He has decided to make various positive changes, which involve cutting short the time he spends writing his book and working for the newspaper, and he has given up two days of the week to looking after the kids. So far this arrangement has been in operation for nearly a week and David admits to actually enjoying it. And what am I doing with my new found freedom? At the moment not much more than organising my space in the study, sorting out my books and files, and spending a lot of time reading and writing. Already I'm beginning to feel a different person.

6 months later. March 1971.

The last six months have been the best since we were married. I have done a lot of studying, David has worked hard on his book, the kids have spent time with both of us. There have been fewer rows and tensions than ever before. I feel less frustrated, less resentful and I think David is beginning to respect my individuality - the fact that I am a separate person with a different identity - much more than he used to. Those bitter depressions I had in the early days of our relationship are becoming a thing of the past. If I think things are wrong I assert myself about them, instead of withdrawing from David and myself and other people and other activities like I used to. My two days of a week have become really precious to me: I relish the moment when I close the study door on the hassles and noise of the domestic round, and I'm alone with my books and thoughts and typewriter. Life is good on the whole, or getting better anyway.

September

The changes that have taken place in our lives over the last year have been very nice, but they haven't actually affected David too much. They reflect a change in David's attitudes rather than any very big personal sacrifice of his time and energy. The real test is about to begin. Because next week the newspaper (a revolutionary weekly which, incidentally, supported Women's Liberation) goes into publication and David is to start full time work with it. So it looks like back to square one for me: back to being a full time housewife and mother. Katie has started at a playgroup which is every afternoon for two hours but Rupert, now one and a half, demands my constant attention. I can't possibly let things revert to how they were a year ago. What can I do? It's not so much David I have to contend with now, but half the revolutionary Left.

October

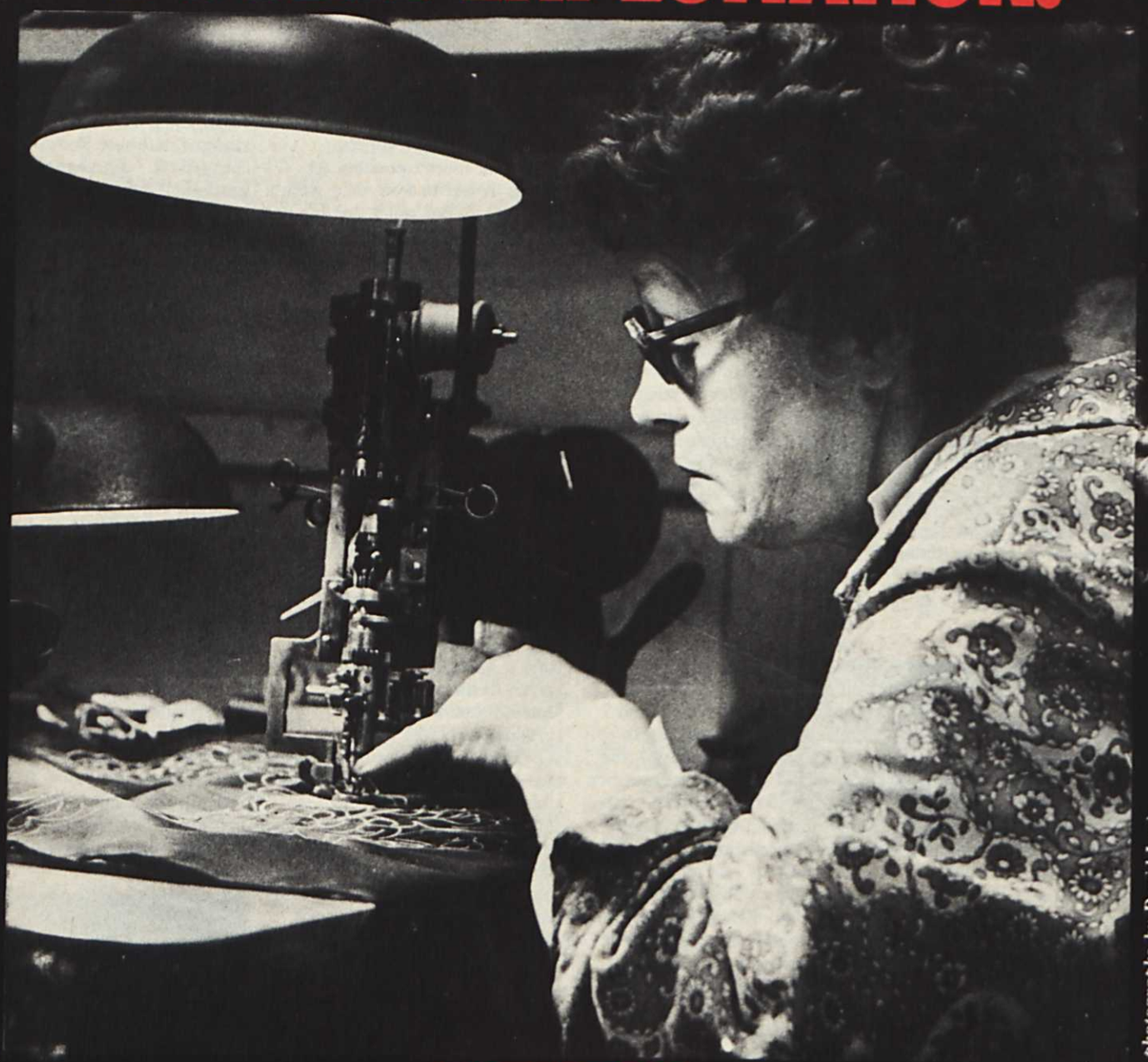
Why this acceptance of the conventional division of labour with the wife at home with the kids, and the husband at work, by everyone including the very people who want to change the whole structure of society? I rang Dave at the office today, and one of the others answered. I told him that I wanted Dave to come home earlier to give me a hand. He was friendly, but I sensed his irritation: he made me feel that my problems were petty, and that if excessive attention was given to them, they would actually undermine the production of the paper. October end. I've been looking for a job: not one I do at home this time either, I've got to get out of this place even if it means dumping the kids on neighbours. When I think about it how much has changed? It's ultimately still me who is responsible for the kids: any job I do will be limited to their demands and routines. God I get so angry about it all. Perhaps I'm being paranoid, but I get the distinct impression that the staff of the newspaper are beginning to think of me as David's nagging wife. (I wonder why that particular epithet has always been used to describe wives?) I ring up the office nearly every day with some kind of complaint.

November

I think I've won another victory. Because of what we went through last year David has completely understood my present situation. Last Thursday at work he brought the problem up at a meeting, and asked the collective whether he could have some time off each week which he could spend at home looking after the kids. It was granted unanimously. It involves one clear day every week, which means that I could get a regular job for that day. Fantastic.

December. I'm working now on a research project for London University. It feels good. Today I've been thinking about what has happened over the last few years, about how much I've changed and how David has changed too. But change is a continuous process: what has happened so far is only the beginning. I can only speculate on possibilities for the future. I'd like to see us both spending 50% of the time looking after the kids and 50% of the time working. I'd like to be living in a situation where the kids related to more kids and more adults, and the adults to more adults, not just each other, where possessions, housework, kid minding and cooking was equally shared amongst everyone. I don't think any of these things are just dreams any longer. David accepts that personal relationships are a part of revolutionary politics: he has internalised what he once only accepted in theory. We can work together now to develop a revolutionary life style in the home and outside it. The problems at home have been a block to me, but I now feel able to work for change outside my personal relationships. After all it is society that must change, not just marriage■

'WOMEN'S WORK' MEANS LOW PAY AND DOUBLE EXPLOITATION.



photographs by David Levin

WHY?

Sarah Boston *analyses the attitudes towards our work in industry and what that work involves.*

The term 'Womens work' has, in industry, one indisputable meaning – *low pay* and the term 'women workers' signifies *double exploitation*, that is exploitation as women and as workers. Unfortunately both terms are surrounded by many myths which often obscure these basic facts. First it is necessary to dispel some myths before going on to look at the particular forms the exploitation of workers take.

Attitudes towards women working in Britain not only alter from class to class but also appear to be a reflection of the economic fluctuations of the capitalist system. In the war women were encouraged to work, they were praised for their work and even middle class ladies worked for the war effort. Then came the fifties, the era of economic boom, the expanding economy which required the housewife to be a consumer whilst the husband's wages were rising faster than any time before. This was the era of the 'latch key kids', the era when the press and sociologists railed against women who were 'selfish' and went out to work for 'pin money' and 'neglected' their children. Meanwhile the true wife and mother was at home consuming and producing babies for the expanding economy. The late sixties saw rising unemployment, the increasing realisation the boom was over, concern over the 'population explosion' mounted and consequently a changing attitude towards women working. It was recognised that many women needed to work to support their families or that many families could not survive on one income. This coincided with a feeling that the country needed less babies as the economy can't cope with such expansion. None of these changes have been concerned with the actual needs, psychological, material or physical of women. By the 1980's it's predicted that women will form 40% of the work force and it is hoped that some radical change in attitude towards women working will happen, and not one which just reflects the whims of the capitalist system.

The employment of women in particular industries is more a case of economics, prejudice, training and availability than anything to do with inherent difference between the sexes. There are many examples throughout history to illustrate this. Women were traditionally 'spinners' until the advent of machines when men took over the job, jealously guarded it and even appealed to MP's and employers to help them protect it. In both world wars women have done most industrial jobs but the real thanks they got for their war effort was to be booted out of skilled jobs and knocked off promotion ladders. Work is known to become 'womens work' when employers can't get men to do the job at the pay offered.

The picture now of where women work gives a very clear indication of the discrimination against women in employment and training for employment. In the professional grades women predominate as nurses and as teachers both forming the wide, lowest paid base of their professional hierarchies. They form the bulk of skilled women workers however over half the women workers in this country are in semi-skilled and unskilled jobs. One third of all women work in industry mainly in the distributive trades, electrical, tobacco and textiles. It is these women who have least access to any form of training. Apprenticeships are still almost exclusively a male preserve and women have only a little more access to day release schemes. Clerical and office workers form the other main area of female employment.

Many reasons, mainly spurious, are used by employers and male workers to justify creating areas of so called 'women's work'. One most frequently used is that women have a high absentee and turnover rate. It's about time this myth was finally busted. Low-paid, unskilled workers have, understandably, a high absentee rate, a large number of women are unskilled therefore the average absentee rate for women workers is higher than that for men. There is no evidence to suggest that women in skilled grades have a higher absentee rate than men in the same jobs. Turnover follows roughly a similar pattern although the statistics show that married women, who form 64% of the female work force, when they return to work after having children have a lower turnover rate than men.

Another reason used is that women can't work 'night work' and aren't prepared to work overtime. This is particularly used in evading the Equal Pay Act. A woman shop steward neatly summarised the duality of attitude towards women and night work. 'You've got women, you know, who can't work nights in most industries . . . But in some jobs it's not only allowed but we clap them for doing it like nurses, we're human, we want our cake and eat it . . . (imitating men). Our women must not work night shift but if we go into hospital we want women to nurse us on nights.' In fact factories can get dispensation to employ women on nights but as the same woman went on to point out '*I personally don't think a man should have to work night shift and I feel very strong on that as well because I think of the family life. I don't think they start to do it because they want to, they're probably made to. There's a night shift allowance and a lot of men get used to being paid that allowance and if they haven't got it they've got a short week.*' Surely unions should be fighting for a situation where any employer has to get dispensation from the state to employ people on night work and not trying to expose more people to a vicious system of working. The same goes for other legislation which protects women and ought to be applied to protect all workers.

Not only are women in industry discriminated against because of their lack of training – which was never offered them in the first place, the skills which they do have usually go unrecognised and unrewarded. Ernie Bevin once commented that 'If men had nimble fingers they would demand a bonus.'

Most systems of job evaluation and grading give muscle mass more value than manual dexterity; the former merely a fluke of birth the second a product of upbringing and training. If there were any logic in the way we evaluate jobs the women with manual dexterity should be given more than men with mere muscle mass.

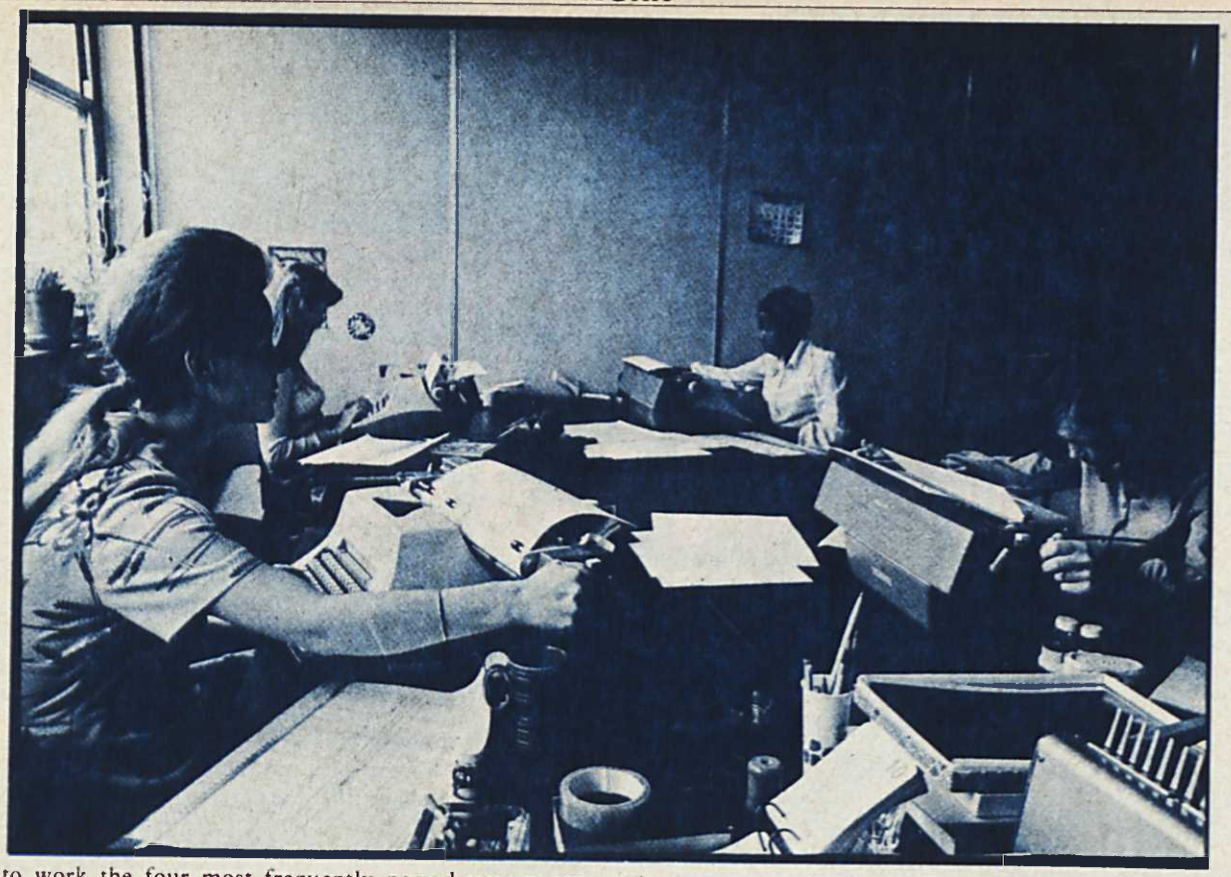
At a G.E.C. telecommunications factory in Coventry the women are asked in an interview for a job there whether they can knit or sew or are good with their hands. If the answer is 'yes' they are much more likely to get the job but are not likely to get recognition and financial remuneration for their skill. Here's how one worker describes the work at G.E.C. and the skill involved. *'I worked at G.E.C. as a young kid, you know, and I went back. You have a spell in between because you're having children and that, and I started back because my husband was on short time and the two eldest boys, they were going like to the comprehensive school and it's rather expensive school uniform, books and everything else and I started back – well I was a coil winder and once you've done coil winding you never lose it. The product could be different but you never lose the skill.*

The skill of coil winding? It would be the dexterity, the swiftness of the hands, the ability to read and understand prints and although your prints can be different they're still alike. The colours for wiring, you never forget them. The touch with the machine it's all important. When I say touch, the type of machine I work on is a Swiss machine. It's very delicate the touch of it. You get your own tensions on the wire, these wires are very fine that you use, and you learn your machine and you can have, we have had, six or seven identical machines, brand new and each one is different.'

It's about time they demanded a bonus but they're still struggling to get equal pay. The story is the same in many industries and reflects the singular failure of the union movement to negotiate recognition for women's skills. It's something for which women in unions should be pushing hard for now.

The Equal Pay Act leaves much to be desired both for the way it was drafted and for what was left out. Many women workers don't come into the scope of the act and will have to rely on industrial strength to improve their wages. Even those who do manage to get some form of equal pay will find that what they take home at the end of the week will be significantly less than their male counterpart, the differential being made up by payments for such things as long service, merit, willingness to work overtime etc. For all the Act states that its aim is to eliminate discrimination between men and women in pay and other *terms* and *conditions* it doesn't include sick pay and occupational pension schemes which are important financially to the workers and make a substantial difference to the terms and conditions of the job. These schemes should obviously be equally available to all men and women workers on equal terms. However the picture is very different from what it should be. *Only 19%* of women manual workers compared with 50% of men get occupational pension schemes; 48% of women are covered by sick pay schemes and 65% of men. The situation overall is, not surprisingly, much better for non-manual workers; 50% of women get occupational pension schemes and 78% of men; 90% of women and 93% of men get sick pay. The most disgraceful figure is for women manual workers. Like the non-recognition of women's skills this is another area where the unions have failed to negotiate decent schemes for their members.

In a survey done about eight years ago on the reasons why women ▶



went out to work the four most frequently named reasons were financial reasons 80.8%; for company 39.5%; to dispel boredom 29.5% and for independence 11.5%. It is quite obvious that most women who work need the money. The second two main reasons are interesting and lead to another myth. No doubt if the survey was done with men the middle two reasons would hardly appear in their ratings as they would not imagine themselves bored and isolated in a home and therefore would not think of that as a reason for working. Faced with the choice of doing a boring repetitive job isolated at home and a boring repetitive job with company for an independent source of income many will choose the latter. However many employers still argue that women only go out to work to gossip and that they are quite happy doing boring repetitive jobs because they are then able to gossip, listen to Jimmy Young, worry about their families and not care about their jobs. For most women it is the other way round. They gossip in order to cope with their boring repetitive jobs which don't involve them in any way. It's a case of humanising a totally dehumanised situation. Workers have learnt it over the ages. In a factory in Nottingham at the beginning of this century a group of women workers appointed one person each day to read to them. They listened to Dickens and Jane Austin whilst they worked. Women weavers learn to lip read in order to communicate over the deafening noise of the looms. One woman describes the art *'They seem to have this ability to concentrate on the job and they're going like the clappers, they're really working like mad and they're holding a really good conversation and I mean I've done it and you have a conversation with one of the machinists and she doesn't turn round and she's yakking away.'*

Boredom, or rather isolation is often compensated for when assessing jobs (housewives take note) i.e. a woman working on her own for instance, in a stores room, will because of the isolation get slightly more money than her shop floor mates. On the other hand repetitiveness can be a bargaining disadvantage as one shop steward explained *'when you're talking of the piecework value, you can talk of the boredom and the repetitive part of it. Sometimes because it's repetitive you might not get such a good value.'*

Where women, as workers, are most vulnerable and therefore most open to exploitation is as mothers. Women as a group are exploited because they are the child bearers but it is those women with children who suffer the most. There are obvious changes which would help women greatly like proper maternity leave, jobs being retained for women to return to after having a child and also State run creche and nursery facilities for all. Women must learn to demand and expect these things, as of right, and not as a privilege. At the moment not only do many women, particularly with small children (who are discriminated against by employers) feel the employer is doing them a service by employing them, if they are then given a small amount of flexibility they feel positively grateful. One good tough shop steward with children of her own thought her factory very good, *'They're very sympathetic to a married woman who has to take her children to a nursery, you know they'll allow them to come in at certain times, later and things like this and they're very good if you're sent for. Say your child is off colour they're very good that way.'*

Besides part time work some factories have changed from an eight hour shift system to a four hour system for their women workers. They put out a lot of PR about how it suits women particularly with children. What they don't say is, productivity is considerably increased by having two separate four hour shifts but they still only pay out the equivalent as for the eight hour shift. Part time workers are notoriously exploited and vulnerable because of their responsibilities to their children.

Another shop steward, a clerical worker and a woman alone with a child said of her employers, *'They're quite reasonable, I'm allowed to vary my hours, for instance if I get into work half an hour late in the morning I have to make it up in the afternoon'* or, *'I'm allowed to work through the lunch hour which also lets me leave a little earlier.'* Obviously reasonable employers are better than unreasonable ones but people shouldn't have to work through the lunch hour because they have a child. It's about time that society recognised that child producing is an important function and that women or men who care for children shouldn't have to be thankful for the fact their employers allow them some leeway to fit in children with their other productive life. The latter steward did suggest how workers could set about changing this, *'If working women could get together and ask their employers if they could reduce hours for instance; they could enlist the support of the whole union, making it a collective issue - this would involve working fathers too - and ask them to be a little more realistic about hours where necessary and not just think along the lines of pay increases but the thing is that women must get in a union in order to introduce these demands.'*

The hopeful sign is that more and more women are joining unions and let's hope they make their presence felt. Women clerical workers have been certainly making their presence felt in their strike for Equal Pay at G.E.C. S.E.I. Salford. They're proving that women are having a hard fight to get what is allowed by law let alone anything better. The most recent survey on the progress towards Equal Pay published by Incomes Data Study July 1973 just confirms all the evidence available so far. They found that not only is progress towards equal pay slow, it was slower in 72/73 than in 71/72. It confirmed that under present progress within the provisions of Phase 2 many industries will not reach 100% by the end of 1975. It also found that in some industries the differential between men and women's basic rates has increased. For instance in Flour Milling the differential

between the male and female rate has widened by 2% from 85% to 83%. It's going to be a long hard struggle to get even minimal equal pay for women workers let alone any more recognition for their skills. Obviously the whole question of women workers is inextricably tied with the way society sees women's role first as mother and housewife, secondly as worker however much that contradicts both the facts and their needs. For men the role is worker first and father second. Undoubtedly the role women play as producers of children, of meals, clean clothes etc for the male worker goes unremunerated by this society. This has lead some women to suggest that women should be paid for child rearing and house work on the grounds that it is a form of labour which helps to produce profit. This would have two dangerous implications, one it would tend to reaffirm women's role as child rearer and house worker even though men would be paid if they opted for that role, and secondly they would just form another group of exploited workers. An independent wage for women at home would be an improvement on the present state of affairs but it doesn't solve the basic problems of women at home or out at work. Personally I would like to see some system of sharing, between couples or groups, the roles of child rearing and working. This would involve the recognition by society that childrearing is important and should be paid for. Any such system should have flexibility to suit the needs of the people instead of people being moulded to suit the system.

In thinking about how these roles and attitudes can be fundamentally changed one is led inevitably into considering how society can fundamentally be changed. Whilst we are caught up in a system which is guided by the profit motive women can only improve their situation from being doubly exploited to being merely exploited and possibly they may do that at the expense of another group. The capitalist system operates on using pools of cheap labour and if women cease to provide that in this country the employers will move to using other pools of cheap labour, like the underdeveloped countries. We do not want our liberation on the backs of others.

Workers will only be able to control their lives, their work patterns, their family responsibilities, their roles when they control the means of production, that is when they own and control where they work and live. So the struggle for women workers must not just be a struggle to level up to men workers but it should be, to quote August Bebel, a struggle for the 'removal of all impediments that make man dependent on man and consequently one sex upon another.

Accordingly, this solution of the Woman Question coincides completely with the solution of the Social Question. It follows that he who aims at the solution of the Woman Question to its full extent, is necessarily bound to go hand and hand with those who have inscribed upon their banner the solution of the Social Question as a question of civilisation for the human race.' ■

David Levin visited an electrical components factory in Woking, having made an appointment with them to take photographs. On arrival they had changed their minds. He tried two other factories on the same estate and was refused entry.

ON NOT BEING

photograph by Bruce Rae

THE HOSTESS WITH THE MOSTEST

Carol Morrell worked on the Psychology issue of Shrew, the Women's Liberation newspaper brought out by a different group every three months. The ideas thrown up by that experience led some of the women to form a self-help therapy group. Here Carol talks about the way the group works.

After the publication of "Psychology Shrew" just over a year ago, two groups formed. One was the Women's Re-evaluation Counselling Group, which I described last month. The other was the Women's Self-Help Therapy Group.

These two operate in completely different ways, but share the basic idea that self-help is necessary. The members of the old psychology group realized that a real problem existed in traditional one-to-one analysis. The analyst is usually a man, the patient a woman. How could we know that we weren't taking the usual feminine, dependent role to the analyst and that he wasn't colluding with that, perpetuating it, by responding in the usual masculine, patronising manner? Of course, the ideal analyst or therapist, male or female, gives the client all possible help in overcoming dependency and achieving individual potential. But how to know in advance that my therapist isn't himself stuck into a role pattern he can't help but impose, albeit subtly, on me? With all this in mind, we ▶

formed the two women's self-help groups.

How the new group is experimental

This group doesn't use any encounter-group techniques. In some ways it is traditionally-structured group therapy. But it is experimental in two important ways: its members are all women and it functions without a leader or outside therapist.

Women in the group decided they needed a structure of sorts, which could provide both security and freedom. They meet once a week, at a specific time and for a set length of time, in an impersonal atmosphere. This means first, that they are committed to doing a specific thing, therapy, in their evening, not anything else, like chatting or casually arriving half-way through the meeting. Next, an impersonal atmosphere means nobody takes on the role of hostess: conventional politenesses don't get in the way of interaction. And, everyone contributes equally financially. They've also decided to avoid intimate or social relationships with each other outside the group. This ensures that sub-grouping within the group doesn't occur. Also, in ordinary social relationships, there may be a lot you feel can't be spoken. The group felt that if those common social barriers were brought into a therapy group, they could stop a lot of the valuable 'opening-up' the group is meant to encourage.

Structure

Has the combination of traditional and experimental structure helped to hold the group together? An impossible question to answer precisely. Usually, the leader of a group provides the focus, thus the continuity. This women's therapy group experimented with rotating leadership among members, but finally was more comfortable without a leader, in an open and undirected situation. The question of whether to invite men to share the group has often come up. Each woman feels differently about the way the group would be changed if men were members. So far, they've decided to continue on their own. Some feel that the only way to discover how they relate to men and to work through those difficulties, is to encounter that life situation in the security and ongoing process of a therapy group. Others value the freedom to pursue self-discovery without the usual male-female pressures. In a way, just talking about the possibility has led to an increased understanding for each of what her basic attitudes and feelings are. My guess is that the women's personal sense of commitment to the group and what the group is doing is more important than any specific structure they've chosen. The point, again as always, is exercising choice; any structure a group decides on can work for that group. And its members will continue with it if the process is felt to be individually valuable.

It's difficult to describe what happens in a therapy group, because so much of its meaning is in the interaction itself. There appears to be no definite pattern in what occurs in the women's group, much less a prescription for what ought to happen or how. The focus shifts: one week there might be a free-flowing interchange; another week, one woman might receive a lot of attention in order to deal with a specific problem. Experiences may be compared, in order to shed light on one person's difficulty, or that may not be appropriate. How much anyone wants or needs that sort of response is completely individual. The women's group appears to have given itself maximum freedom within its practical structure.

Interaction

The talk is kept personal and specific. Broad questions of Women's Liberation may be indicated, but work is done on the immediate details of personal problems rather than theory. On the interaction level, one of the things the group does is provide the opportunity to see how members feel about each other, to experience and work through the role patterns of, for instance, 'mothering' each other or excessive need to maintain sweetness and light. The members see a sort of unfolding process occurring over a period of time. And that is perhaps the most accurate description of what happens in any group, for each group's process must differ in details.

For me, the most important thing about the Women's Self-Help Therapy Group is the possibilities it opens up to other women. It's not easy to begin and continue a therapy group - but it has been done, can be done again. In a similar way or a quite different way.

One different way might be to form a women's group, then invite a therapist to participate with you. There are indications that having one or more people with therapaeutic experience in a group can be really helpful. In our first Women's Re-evaluation Counselling group we quickly discovered we didn't have the skills to proceed alone, so we invited a woman therapist to train us. Now there are two trained Women's RC groups. People in the Women's Self-Help Therapy Group all had some experience of analysis or therapy: some of them are in analysis concurrently with the group. This may be why they've managed so well on their own for a so long. Being able to deal with emotional distress in a constructive way seems to require some practice at letting go of the defensive social barriers and self-restricting individual patterns we all carry around with us, whether this has happened in therapy or some other situation. Anyone who is interested in being part of a women's therapy or Re-evaluation Counselling group could write to me c/o *Spare Rib*.

Jenner Hoidale, a woman therapist

Jenner Hoidale is a therapist who takes individual clients and runs women's groups. I've talked only briefly with Jenner, but her ideas about women's groups interested me very much. She said that in mixed groups, the men, particularly if they were involved in a couple relationship, tended to step in, speak for, or defend their women. The women let this happen, and consequently have no 'space' to work in. A women's group has the advantage of allowing each woman to be an individual in the group, and women are quick to take this opportunity. They are less competitive with each other than men are, usually form a high commitment to the group and develop a closeness with other members. Jenner also thinks women in groups are more open, more willing to try out techniques and possibilities. Women who are reluctant to take part in an all-women group tend to be uneasy about lesbianism or to depend on having men there to behave with, having been trained to behave as women only. Jenner's first concern is women as individual people: all the role pressures and difficulties - from daughter to whore, the whole lot - come up in a group, and can be worked on; each woman can try to discover where *she* is within that role. Jenner uses a combination of techniques - Gestalt, art therapy, non-verbal, and what she calls 'homework'. Since most of Jenner's groups last only a weekend, there's a possibility of let-down, or loss of impetus, after the intense group experience, which she calls the 'Monday morning syndrome'. Back to my life. So she tries to relate the group process to living. Each person gives herself a direction to try out during the week, an unusual path of action, such as breaking an unwanted habit or asserting herself and her needs in some meangingful way. This is something that's done in Re-evaluation Counselling too; I can personally vouch for its effectiveness. In future issues, I'll be interviewing more women analysts and therapists about their ideas and practices, in order to increase our knowledge of what's available and what's congenial■

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Painting it out.

Some emotions cannot be put into words. Art enables us to communicate beyond language by shape and symbol, and is increasingly used as therapy. The greater proportion of Art Therapists are women: Pam Gulliver is the first therapist to take art out of institutions and into the community. Here she describes her experiences as an Art Therapist outside the hospital walls.

People are often mystified as to what Art Therapy is about. If it doesn't derive from Art Teaching in schools and colleges, with the conscious mastering of techniques and development of style, then maybe it is a free splashing of paint on walls and ceilings so that people can "let themselves go". Alternatively it could be one of those varied activities such as weaving, dancing or pottery, introduced by Occupational Therapists to stimulate patients into a greater pride of achievement with the accent on social integration.

Art Therapy is, however, a discipline in its own right, with objectives of its own – a fact now recognised in the reorganised Health Service. The aim is to encourage communication at the deeper non-verbal levels where we find those fantasy images more often associated with myths and dreams. By encouraging the individual to express her essential self in paint or clay or other media, free from the pressures of standards or conventions, we enable her to come to terms with the more alarming aspects of her personality.

Works like a dream

How does Art Therapy function? It functions mainly at the intuitive level in a similar way to dreams; material from our unconscious minds surfaces in the form of shapes and images in themes which frequently recur. Often these pictures are of anxieties and hidden desires, in disguise as symbolic form is more readily accepted by the conscious mind at a non-verbal level. Mary, in her mid-forties, had a breakdown triggered off by her husband's affair with another woman. She painted a conventional landscape; her picture showed a river with stepping stones against a backdrop of inaccessible mountains. She was amazed when I pointed out that she had painted the near side of the river bank as arid soil and the far side as bright green grass; two aspects of her life. Nor did she consciously add up the fact that in painting stepping stones, she herself had painted a means of getting from one side of the river to the other. In this way she had painted both her impossible situation, and her search for a solution. When I asked out of interest what part of the country she'd been painting, she said "Nowhere special". But later she said "Of course – it's Wales, where my husband and I first met". So what had first seemed a conventional pretty picture became something that made Mary want to " think it all out".

Seeing through the paint

The Art Therapist aims in her work to help people to see more clearly what they have painted and encourages others to risk putting even a single brush stroke on to paper. To some people this act of self-assertion and choice seems a dangerous self exposure. To best succeed in her aim the therapist needs to provide the right atmosphere of non-judgment, freedom and acceptance, for it is essential that the work is approached spontaneously and not under pressure, however subtle. Usually the therapist will not analyse the paintings at a deep level; this is done only in special circumstances in close co-operation with a psychiatrist.

People differ in their relationship to the Art Therapist according to whether they are working in a group or alone. Some people like to form a friendly relationship and discuss their paintings and go over their past work to see how they have evolved. Others prefer not to talk, they feel relieved by just making a statement of their fears, anger and loneliness and avoid putting it into words at all. Their wishes are respected and their non-verbal statements accepted. In this way one hopes they can be indirectly helped.

Training as a therapist

Because artists have become used to this intuitive approach to self-discovery, their value in helping the mentally sick has been recognised for the last thirty years. Nowadays it is possible to take a post graduate training course in Art Therapy when a grounding in dynamic and educational psychology and ▶

Marilyn's foster parents placed her in care. Her first paintings were faceless, isolated self portraits.

In a series of finger paintings she painted people as completely cut off from one another.

She started to paint herself as she had been when her mother was alive, and meanwhile gradually began to relate to the people around her.

This is one of the paintings which reflected her regained sense of trust and security.

psychiatry is given in a broadly based social framework. This specialised training equips the therapist to work, not only in Mental and Sub-Normal Hospitals and Prisons, but also in Child Guidance Clinics, Adolescent Treatment Centres and Drug Units. As a therapeutic medium, art is also used now with the physically handicapped and in Adult Training Centres, and schools for the sub-normal child. The range of application for this work is extending rapidly, and design research in equipment for the handicapped is another area that art therapists are involved with. About two thirds of the college places are taken up by women. Doubtless the current pay scales are hardly attractive to men, but the possibility of part time work must also be an inducement to women with families, and a high proportion of older students are accepted on the courses.

Closing hospitals

When finishing my training I decided to work within the community rather than in a Mental Hospital. To some extent the pioneering aspect of the work appealed to me, but the fact that I was given a job indicated a future trend, for it is the aim of the Health Service to close the vast establishments on the fringe of our larger cities, to which mentally sick patients have previously been exiled. The community will soon find itself with far greater numbers of people needing help of one sort or another. At the moment Day Hospitals are already attached to some General Hospitals, and take the more acute cases - for short periods only. Newly opened Psychiatric Day Centres offer a combined work and re-habilitation programme to a small number of people over an extended period - up to a year. Other ex-patients back at work, can attend voluntarily, After Care Clubs in the Borough, which offer weekly club meetings with activities from Drama and Art Therapy, to dancing and expeditions.

In the Social Services Department, in which I now work, I have found an enthusiasm for Remedial Art as a valid approach for many different groups. The greater part of my work is in a centre where children are taken into the care of the local council.

Revealing fears

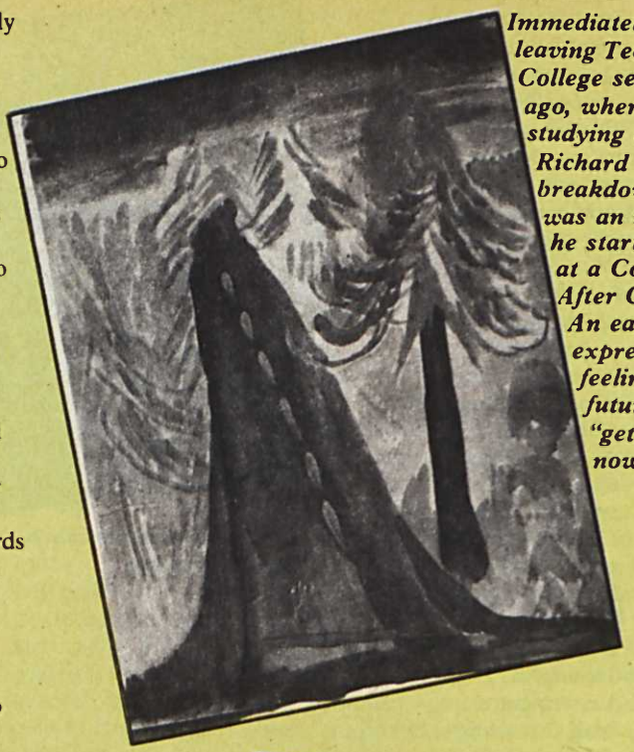
In the Psychiatric teams set up, the Assessment and other special units consider the needs of each individual child. The team, (which consists of Psychiatrist, Educational Psychologist, Senior Staff and the Superintendent, and the Social Worker and Art Therapist) pool information which is then assessed to decide the best course for that child's needs. My contributions to the meetings are the child's paintings, dated, numbered in sequence and also the detailed notes that were taken at our sessions together. Often, it is only in paint (or in sand) that a child may show aspects of fear or conflict that are usually hidden in day to day behaviour - like the assertive little girl who paints herself "with no legs to stand on".

In many cases the children that I see may have suffered the loss of a parent, or ill-treatment in the home, or the breakdown of a foster relationship. Some children brought up in the West Indies, may find themselves dis-orientated when they join parents who have meantime become strangers, and are expected to adjust to brothers and sisters they have never seen. Art Therapy for children in all these circumstances is a way of getting in touch with their feelings of loss and estrangement at being away from home, by means of expressing themselves in paint or clay. It helps them to relive and come to terms with unhappy episodes in their past lives and gives them a chance to probe their feelings towards a dead parent whom they may not have had the chance to mourn. Or possibly, to vent some of the rage bottled up inside them towards a parent who rejected them.

Throwing paint

I see some of these children alone for an hour once or twice a week - in a large room set up with a variety of basic materials. Left to themselves the children soon reach out instinctively towards what they want to model or paint, sometimes they wish to make something in sand, and the edges of the work are blurred into play therapy. But the message is consistent - I take notes of what they do, the process by which they do it, also what they say about their work and how they relate to me.

One soon appreciates the intensity of feeling burning up inside the children. A boy, whose father was a bus driver, regularly made buses, which he put near a sand volcano and repeatedly burnt them up with red hot lava. One girl, whose mother was herself needing help, said her mother "fed her poisoned milk" and threw at me, as a substitute for her ▸



Immediately after leaving Technical College seven years ago, where he'd been studying chemistry, Richard had a breakdown. While he was an in-patient he started painting at a Community After Care Club. An early picture expresses his feeling of futurelessness, "getting nowhere".

A woman who he felt haunted him.

Jennifer aged 40, painting in a centre for the mentally handicapped, started to paint in stiff repetitive lines but is beginning to have confidence to paint a figure in a freer style. This is her first attempt, 'Elf in a garden'. The repetitive lines still show, in the form of flowers.

mother, paints, brushes, pots, books, plates, cups, and a dustpan until I was covered from head to foot in debris. In time, whenever anger welled up inside her, she painted a face on the board, and aimed her missiles at that rather than me.

Decorating peppermint creams

During the week I take another session at the adolescent unit for a small number of older girls in care, either disturbed or referred by the courts. This is very demanding work, for I need, in the first place, to form the necessary relationships to interest them in any 'art' at all. It took about three months to get the feel of the place and the necessary team work to create the right therapeutic atmosphere. Once a week the staff and psychiatrist meet to discuss the developments and events of the past week. Extreme flexibility of approach seems the necessity here; and at times I've practised yoga, dyed shoes, decorated peppermint creams along with introducing work in plaster, posters, wood carving and screen printing.

Training Centres for the Mentally Handicapped now have considerable programmes in Remedial Art forms often combined with music and dance. In the past, the handicapped have been, through their slowness, deprived of any personal decisions and so diminished - "You're slow, let me help - I'll show you how. . ." But given patience and opportunity to explore materials at their own speed, their sensory perceptions can be sharpened and their range of experience increased. Sometimes in the Training Centre, we get together on a large group project - such as a wall painting - those who benefit the most are the ones who normally have difficulty in relating to other people.

Art Therapy is a growing profession with its special contribution to make towards self-awareness through the path of creative effort and so towards a greater integration of the personality and development of potential. This creativity can be nurtured when the person feels safe enough to explore, and confident that their contribution - no matter how bizarre or unorthodox - is accepted and valued. Whilst one must affirm that "people come before paint", it is so often in that playground area between the real and the fantastic that we can explore and, if lucky, discover the deeper truths that lead to a clearer communication■

'OH CALCUTTA' & 'PYJAMA TOPS'

A snigger a giggle & a ..and the message is killing.

By the end of this year around two million people will have seen *Pyjama Tops* at the Whitehall Theatre and *Oh Calcutta* at the Royalty. Mr Paul Raymond, who owns both theatres, and is presenting both shows, will have made about one million pounds out of *Pyjama Tops* alone, even taking into account that redecorating the Whitehall Theatre cost around £100,000 and the swimming pool which is a feature of the show cost £10,000. In addition Mr Raymond owns two publications, *Men Only* and *Club International* which have a combined circulation of about one million, and which are prominently sold in both the theatres - and also given plugs in the shows themselves. Mr Raymond is perhaps best known for his Revuebar, billed as 'The World Centre of Erotic Entertainment', which if it's anything like his other products features naked girls and jokes about sex. So successful has Mr Raymond's venture into big-time 'entertainment' been that he is planning yet another nudie spectacular next spring, at an estimated outlay of £300,000, in a show which this time will add the spice of dolphins to nude pulchritude.

Audiences conned

It is evident that Paul Raymond isn't in the entertainment business primarily for fun or the good of his health. It is a highly profitable venture and is defended by his general manager: 'If the public want to be entertained not educated, this is what they'll go and see. Your public are your greatest critics, not your gentlemen who sit and write.' Nothing succeeds like success. To answer this kind of argument with critiques of the shows themselves could look dangerously like condemning the people who go to see them for being morons; that isn't my intention. But I think those audiences are being conned. And even if this article doesn't prevent anyone from buying a ticket who was going to anyway (on the principle that I'm sure Raymond supports, that any publicity is good publicity), perhaps it might go some way towards showing that 'entertainment' and thought are not polar opposites, but rather the reverse; that they cannot be separated. So, far from being simply a consoling, lighthearted entertaining evening out, some very solid messages are being put across under the glamorous veneer. And it is important to know what we're up against if we are trying to create alternatives to existing forms of culture and entertainment, and to be able to defend ourselves against the subliminal forms of 'education' pushed at us by large chunks of all the media all the time.

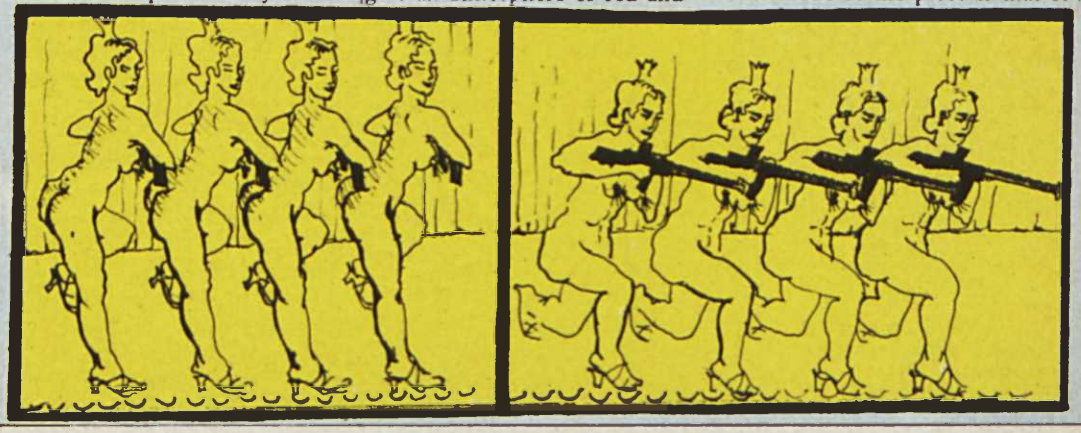
Red and black luxury

Mr Raymond appears to be offering us a good deal; at his theatres, for the price of a theatre ticket (between £1.10 and £3.30) you buy a jolly good evening out! And there is a formal sense in which you certainly get better 'value' than at many other theatres; both the Royalty and the Whitehall are discreetly decorated and lit to give an atmosphere of red and black luxury. Pop is piped over the tannoys, the performances, intervals and bars are promoted over a tannoy by soft-voiced personnel (at the Royalty in a number of other languages - the tourist trade, you see). The occasion is given an air of excitement, gloss, comfort and security. And it seems to work well. The bars apparently do very well; *Men Only* apparently sells very well. So the atmosphere not only is conducive to a sense of well-being, but also to relieving the pressure on one's purse and wallet; painless extraction of money from the public's pockets to the vaults of Raymond.

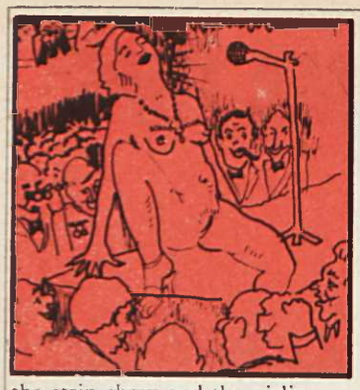
Thus one contradiction has already been set up; the contrast between the highly 'dressed' setting of the theatre and the expectation of nakedness which the audiences have come to see. It is obvious that Raymond wouldn't be doing half so well if he were dealing in something which had fewer taboos and moral and political strictures than sexuality and the female body. And even though both shows under discussion owe their forms to different traditions, the outcome is a uniform ideological product.

No beefcake

It is perhaps a piece of theatrical irony that *Pyjama Tops* is on at the home of British farce - the Whitehall Theatre. It is a piece of vulgarised farce, with two married couples, a French au pair, a camp friend of the family in a luxury home setting. The convolutions of the plot are trivial and actually irrelevant; the mode of the piece is that of ▸



drawings by Alison Fell



the strip show and the girlie mag, and the final 'message' pronounced loud and clear after two hours of posturing, flouncing, bouncing and splashing (remember the £10,000 pool) is a sexual prurience which dismisses the possibility of anything except heterosexuality within marriage. Surprise? Well, yes, it quite surprised me. But in the progress towards this goal, which might have come as an answer off a *Woman* problem page, a lot of rather nasty things have been said about both sex and marriage. The women are either totally naked or tenuously adorned with fringes and glitter; they are highly made up, and are constantly flinging their bodies at the men, who in their turn always recoil (exigencies of the plot, you understand, 'not now, darling, my wife might come in'), and are middle-aged for the most part, *dressed* (baggily), and certainly no beefcake equivalent for the cheesecake ladies. The carrier of the germ of the play's message is the camp friend, Jolly, who steps out of character to tell the audience jokes (just to remind us that this is 'entertainment'), and whose sexual role in the play is highly significant. As an apparent homosexual he is constantly making jokes about the genitalia of both sexes, while himself repulsed by the men when he makes advances to them, and showing horror whenever a naked woman comes near him (at one point his hand accidentally touches a naked female thigh and he 'wipes' it off in mock-horror).

Destructive comments

Throughout,the two married couples play the permutations on being highly jealous of each other, while at the same time trying to cheat on each other. The marriages break up and are resumed several times in the play, both men and women make destructive comments about the other sex; the women are all shown as obsessed with fucking, the men are both terrified of, and excited by them. The denouement is when (in the dark) and offstage Jolly is soundly seduced into real manhood. After both wives claim to have done it, the husbands show dismay, the French au pair owns up, the wives confess they only said they did to make their husbands jealous, the married couples are again reconciled and Jolly has been saved from the depths of perversion. Curtain. Applause.

Despite its relative theatrical sophistication, *Oh Calcutta* is onto pretty well the same points. It is better written, acted, directed and presented, but it is just as focussed on the problems of sexuality in a non-constructive way as *Pyjama Tops*. It has a certain cathartic impact by the vulgarity of some of the attempts at satire which expose the real obsessions with fucking which underlie apparently civilised and asexual situations; such as the upper-class family whose breakfast conversation tone contrasts with the reality of their sexual relationships; and the sex-lab experiment where the scientists are complete sex maniacs. The twin points are made again: firstly, the fact that sex dominates our lives, and secondly that it does so in impossibly problematical ways; there's a sketch about 'swinging' (partner swapping) a violent initiation into the practice as a saviour of marriages. There are some token 'art' pieces - in particular one nude dance sequence which is in fact the best thing in the show, but the use of jokes and laughter, beyond a very limited cathartic effect, serve to reinforce the problems, rather than lead to anything constructive.

Scratching the itch

The sexist bias in both shows is worth pointing out; in *Pyjama Tops* only the women are naked, sex is identified with women's bodies (hence the men's repulsion from both?), and there is even a spurious motif of two naked ladies who periodically and without a word, dip into the swimming pool, emerge dripping (Cor!) and then trip off. God knows what they're supposed to be. And even in *Oh Calcutta* the female rather than the male body is the butt of most of the genital jokes, the sketch about the history of knickers doesn't include a history of men's equivalents, and even the dances display the women's bodies more than the men's. While in *Pyjama Tops* the message about marriage and heterosexuality is crudely and clearly put, in *Oh Calcutta* it emerges more subtly as the sum of a number of little messages at the end of the various sketches. It is as though the laughter is a rather nervous twitch at problems we can no longer ignore, and which those responsible for these shows do not want to provoke either us or themselves into confronting in such a way that we begin to take them seriously enough to explore alternatives. And by 'seriously' I don't mean that satire and laughter are excluded. The laughter in these shows is designed to scratch the itch without discovering its causes. The comfort of the theatre ensures that, enclosing the nakedness and the titillatory promise of sex in a safe fantasy area, enclosed by footlights and sanctioned by the fact that it is safely contained in a 'theatre' and is thus something that the actors and actresses do as a 'job'.

Sold on our own insecurities

While those who argue for the positive value of shows such as this might say that it has been something of an advance to be able to have nudity and four-letter words on the stage, it is naive to think that this in itself marks a change in attitudes or behaviour in general. The actors and actresses *appear* to be showing their bodies to a lot of total strangers in a free, liberated sort of way. But are their lives and relationships offstage in the highly competitive theatrical profession necessarily any more liberated than those of most people despite the Bohemian myth? In other words, is their innocent or provocative nudity any more than one of their many theatrical roles? We don't see the auditioning process, and can only guess at the 'standards' by which male and female bodies are judged worthy of public display. It is obvious that there's no sag or flab allowed, so we are only seeing selective nudity anyway. With the selected example before us on the stage we might be made to feel even more inhibited about our own bodies not coming up to 'standard'.

Though more sophisticated than straight strip dens, these shows still put us firmly in the role of passive voyeurs; they obscure the real basis of relationships between men and women by perpetuating the myth that the stereotype female is swooningly desirable and sexually insatiable - a convenient male double-think. By exposing and irritating the sexual insecurities of both men and women, and siting them firmly as inevitable parts of the marriage relationship (and by implication of the family relationship patterns), we are not being sold a night out, or entertainment or even a good cathartic belly laugh. We are being sold our own insecurities and forced to watch ourselves caricatured - and we are being seduced into paying for the privilege. It is immensely difficult to resist the gloss of such escapism (especially that of *Oh Calcutta*), and even to work out all its implications (I have only touched on some here), but until we do, Mr Raymond and men like him will go on making their millions out of the difficulties of the majority of the population and at the expense of women in particular.

Michelene Wandor

"Is there feminine phantasy?" Laura Mulvey provides the answer in her article on Penny Slinger, but she needs space - lots of it, so we are holding the article until next month.

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Books

Stone Walls
Catherine Heath
Jonathan Cape £2.25

Reading 'Stone Walls', I alternated between boredom and a curiously lethargic compulsion to finish it in one sitting (which is what I did.) Ms Heath is obviously very familiar with the works of Doris Lessing, whose influence is shown in the precise and economical style, the rhythm, the dry cool tone, and the name and attitudes of the main character, Martha. It's difficult to judge what original virtues the books got, but while it's not spectacularly brilliant, it's not at all bad. Characterisation's good, there's just enough action to keep the story from dragging too much, the relationships are believable - it's a workmanlike and thoughtful book.

Martha's biggest problem is whether to wait for her wandering fiance to return, or forget about him and lead a completely independent life. Her attempt at a solution is an 'abortive expedition' into London autonomy during which she realises that she uses her fiance as a defence against other men. Basically passive and introvert despite her practical energy, she returns at the end to more or less the same situation she was in at the start of the book, as much a possession of her fiance's as the antiques she looks after for him. The ending is flat not optimistic, and depressingly probable.

Marva Rees

Letters from inside the Italian Communist Party to Louis Altrusser.
M.A. Macciocchi.
NLB. £3.95

Maria Antonietta Macciocchi began her campaign as a candidate for the Italian Communist Party in the General Election of May 1968 with the intention of 'transforming electoral cretinism into a real political campaign'. She refused to run the normal ritualistic campaign; taking the same film on NATO into the [illegible] making the same speech exhorting people to vote for the PCI, every evening without variation. These campaigns were intended to elect Deputies whose main role was notto be part of any political struggle, but rather, to be substitutes for the welfare service, vying with each other for preferential treatment for their constituents who related to these Deputies like clients to businessmen.

In her tactics, at least, she succeeded in demonstrating how a political campaign around an electrion can transcend the normal limits of electoral propaganda and the game of vote winning. Her tactic was based on the political explosiveness of the slum dwellers and workers themselves describing, publicly and collectively, the details of their oppression and exploitation. Macciocchi herself would only hand the microphone around the crowds that grew quickly in the squares of Naples as soon as the people heard one of their neighbours denouncing their work conditions, their housing which they had to share with sewer rats the size of cats, the inadequate pensions, and so on.

This method worked particularly well with the women,whom she noted were the most courageous speakers; they would polemicise against working conditions that the men would not dare to mention in public. Reading about these street meetings raises a whole lot of exciting possibilities that the women's liberation movement in Britain could take up as a way of extending the movement and developing militant campaigns on immediate issues such as prices, family allowances and equal pay. Macciocchi's political use of an election campaign could also teach some timely lessons on how the Left could break out of the embarrassed passivity that it normally indulges in during elections.

But her way of organising street meetings around the experiences and demands of the people themselves was not only intended as a tool for short term mobilisation. She also used it as a method of learning and ▸

Maria Antonietta Macciochi

understanding, in precise detail, the situation of different sections of the Neapolitan working class. In doing so she burst a number of myths which even the left had unquestioningly accepted. For example the myth that the working class woman spends her day gossiping, while her hard working husband earns the family's keep. Not only does this mystify the nature of housework as Mariarosa Dalla Costa and others have pointed out, but women in the slums of Naples provide a massive hidden workforce for employers who hire women to work on products at home, with wages five times less than the already grossly inadequate earnings of a female factory worker. Gloves that sell in Paris or London for 5,000 lire (about £2.75) are sown by women in the tenaments of Naples at 100 lire a glove (about 7p). In this way, as Macciocchi puts it 'the European Common Market reaches all the way down to the twisting narrow streets of these neighbourhoods'. These women have no pension rights, no insurance, no social security. They cannot join a union because, among other reasons, they do not know who hires them. They are the workforce of 'shadow factories'.They cannot organise a strike because their bosses have no public identity, all the work is distributed by intermediaries. This is just one of a number of ways in which the people of Southern Italy provide cheap labour for the industrialists of Northern Europe.

Another aspect of Neapolitan reality which Macciocchi discovers through her street meetings is the complete commercialisation of family relationships, enforced by the poverty which is institutionalised in Southern Italy by the 'cage' system that fixes wages in the South far lower than the North. The reason why working class women have so many children is not primarily because of the efficacy of Catholic ideology although that plays a part, but because of the necessary extra income that this 'assembly line' production of children brings in. Through family allowances and other subsidies given to large families women can get an income equal to her husbands. In addition a child of over eight years can bring in an extra income by going out to work instead of going to school; this has become a regular practice in Naples.

Although Macchiocchi superbly fought against 'electoral cretinism in her campaign tactics, her general orientation and that of the PCI's towards elections seems to place too much hope in the parliamentary road to socialism. She refers to an election campaign as being the moment when 'the party unleashes all of its energies, all of its inner tensions, all of its ability to influence society.' Such an enthusiasm for elections seems to forget that revolutions are a product, not of electoral victory but of the creating of alternative, worker controlled organs of state power. This does not mean that the left should ignore elections; in fact, with the above caution in mind, Macciocchi's main contribution is to give us a brilliantly vivid description of the positive political impact of a non-electoralist approach to an election campaign.

Hilary Wainwright.

Women in Music

Women in Music Part I: Three women talk about their work in the business

Helen Walters. Press Officer for Record Division of the Robert Stigwood Organisation

Helen is from a Northern working class background, she wanted to become a teacher, and her parents encouraged her. She taught English literature for seven years but finally left teaching because of the inflexibility and staff room politics. She is thirty, married and considers she's only been in the music business five minutes. In fact she has spent three years setting up and running a highly efficient press office for Dick James Music, now, after six months, she's done the same for the Robert Stigwood Organisation.

"Perhaps I've never thrown off the teaching thing but I honestly feel I'm able to do this job because of the seven disciplined years I spent teaching. Others may have had secretarial training or something but women who stay in business are more efficient than men, they have greater understanding, it's the attention to detail, men think it's fussiness, but there has to be a high standard of efficiency in a job like this, a press officer supplies a service, and helps establish the image of the company. I would have gone into some sort of PR after teaching, I like the flexibility, I felt it was an extension and I was basically involved in music.

The press office is a clearing house for all aspects of the business as well as organising receptions, dealing with radio and press interviewers, or people who want to buy shares, also there's the fan enquiries which I consider important. People in the entertainments business generally have a couldn't-care-less attitude, playing at record companies with their drinks cabinet, apeing the groups, all into being superstars themselves. I am convinced that I can do my job as well if not better than a man. The music business is not necessarily a man's world, though there are more female label managers, producers and the like in America than in England as yet. My first question when interviewing a secretary is 'what are your views on working with (not for) another woman?' There are still thousands who don't like it. I don't think many men would be willing to work with a woman on an assistant level either, though I'd rather work with women anyway, we work well as a team. The majority of men when doing a press kit on a group will do their so called creative bit by writing the biography, then they pat their secretary on the bum and go off down the pub leaving her all the donkey work. Or if there's a board meeting and there's one or two women present, when everyone wants tea the women are automtically expected to get it, which of course we don't, so no-one has any.

Women in executive positions in the record business work very hard, office bound during the day, and often not leaving until late, then I go and see the groups perform several times a month. I don't work at being an equal, I'm not one of the lads or an 'Auntie Kate'. I am a person, I just happen to be female, doing a job which involves mainly common sense problems. My approach may sound clinical but under the umbrella of the entertainments business someone has to be"

Gail Colson. Label Manager for Charisma Record Company

Gail has lived in London since she was seven, her parents have a pub in Hampstead. When she left comprehensive school, her parents sent her to a finishing/secretarial school, where, among other things, she was taught french cuisine and flower arranging. Not knowing what to do next, she went to Spain for a while, came back and did a charm course at Lucy Clayton's. Now she's twenty seven, has been in the music business for eight years and has earned the reputation of being the person who holds the whole company together.

"After I left Lucy Clayton's, my Mother made me get the Evening Standard every day to look for jobs, she used to drive me to interviews and wait for me - to make sure I went. My first job was a shorthand typist for Mecca, that was the only time I've worked with other women, I don't think I've ever worked so hard, but it was good. Six months later, a friend put me in touch with a publicist who I worked for as a secretarial assistant. I did all kinds of things like taking a petrified Tom Jones to the dentist.

Then I worked for Shel Talmy who was the number one record producer at the time. His wife and I got a lot of publicity because we were the only female managers in England, we had a group called the Rocking Vicars who were big in the North but hardly known down South. It was bloody hard work, even harder because we were women and nobody wanted to know; it's hard for women now, but it was even harder in those days. Later I looked after the Nice, being virtually a mother to them, then Viv Stanshall and I ran Bonzo Dog, fighting record companies, agents and the rest, but after a bad time in America they split up - none of us had any money.

Now I'm the only female label manager in the country apparently. I'm responsible for booking studios for all our groups, and dealing with their problems at the record company end. I do all the business administration and paper work and liaise with our group's management company which my husband Fred runs. Until four weeks ago we were in the same building, which was a terrible strain, but now it's better as we're in different offices. We argue about work problems during the day, as does any manager representing the group and label manager representing the company, but at home we share everything fifty/fifty, neither one of us dominates our relationship. We both live and love the music business; I'm here at ten in the morning and rarely get away before eight at night, then there's usually a couple of our group's gigs every week which we go to.

I think I've been very lucky, the people I've worked with have always encouraged me, though most women in this business are really taken advantage of; men automatically think they're groupies and in order to get on they have to use subtle means. But even if they do make it to executive level, a lot become hard in the process, I'm sure most of the men here are slightly afraid or wary of me. I think the real me is the same as the business me, though most people in this industry build a facade and you never know what they're really like underneath.

I still think I'm not paid what I'm worth, but after being in the company so long, I've become very involved with it, I knew how much money we had so I didn't like to ask for more. A man would be paid much more, but I don't think a man could do this job, I like things to be tidy, efficient and organised and I don't know many men that are, they just delegate all the boring side, I like to do everything myself. Even after all this time though, some people still think I'm a secretary, which really makes me furious.

There's a girl I know in Holland who runs thirty labels for a record company and only recently after she threatened to walk out did they pay her more than her assistant. I don't think I'll ever work for anyone again though, next time I'm going to try and set up on my own.

Lisa Denton. Head of Press office for Phonogram Record Company

Lisa was born during the war, her father was in the Navy, her mother had been an actress. She had a stormy childhood, and her education wasn't helped when her father took numerous jobs around the country and the family moved with him. She wanted to become an actress or journalist and after she left grammar school, she came to London and found a job as a window dresser, and a bedsit in Clapham. Now she has had eleven years experience within the entertainments business and having set her sights high, she continues with enthusiasm.

"After I'd been in London a while, my family came here to live, but soon after that my father left. My mother went to pieces and so I gave up work to run the home and look after her and my younger brothers. Later some friends helped me get into the film extras union so I did that part time, though to start with I was just in large crowds and we were treated like cattle, it was awful the way the directors treated the women. I got lucky though, and did some stand in work and dancing, which the union made sure I got extra pay for. Then I met someone who wanted an assistant in a magic act, so I combined the two, as at the time I needed the money.

I was nineteen when I got my break into PR and the music industry. I met the guy who used to do PR for the Beatles and had since set up on his own. He wanted a secretary and sent me to Pitmans to learn shorthand/typing, but three months later he said I was a lousy secretary, so how about doing PR? Well, I'd been watching what he did and I reckoned I could do it so I said yes why not? But I did have problems, for instance, when our artists were appearing live, it was my job to be there, so I'd go round to the stage door and try to explain that I was PR for the act, but they'd just laugh thinking I was another groupie, it was infuriating. The groups would give me a hard time too, they were used to girls running after them, so they'd think I was fair game-- they'd never get away with that now!

Then I set up a press office for a theatrical agency and married one of the singers that we managed, but when we split up, they fired me. I was so angry because there was nothing I ▶

could do about it. I freelanced for a while, neglecting all else to virtually manage the New Vaudeville Band, then one day, they were offered a big contract, they signed it without telling me and left. In fact I found out about it through someone else, of course we had no contract or anything, I was far too trusting - I still am a bit, but I learnt, even if it was the hard way, I was shattered.

It's not been easy though, looking back over the jobs I've had, I feel I was taken for granted when I became so involved that I didn't mind working long hours, the loyalty wasn't reciprocated, the money didn't increase, the promotion was a long time in coming - if it came at all. I feel I'm luckier now, I work with two other women who are highly efficient and though we're totally different, we appreciate each other and get on well. Sometimes I'm asked why there are no men in the press office, it's not that I'm against them, but I've had men working for me before and it just didn't work, in my experience, men don't like working for women.

The press office is highly underrated, I don't think any record company uses it properly; as well as being responsible for the image of the company to everyone outside, it is our job to supply accurate information on artists, organise interviews, photo sessions, receptions and know exactly what is going on within the company. I've started a newsletter which I hope will encourage communication between departments, which is vital in a company this big.

I'm also fighting for more money, I know for sure that a man would be paid a hell of a lot more than me, and though I've always put job satisfaction first, I'm getting to the point where soon I'll give up the idealism and go in for the money. Sometimes I wonder where else is there in this industry for a woman to go? I don't want to spend the rest of my life in a press office, I want to get on, but the general feeling towards women is that we should be content as secretaries or at most as press officers. Perhaps it will get easier when there are more women in the business, but it's hard for women to make a start, they may not have the confidence, and they're certainly not encouraged to think they can get on. Or if they're married, it's difficult for them to be able to give up enough time. But I do want to stay in the business, I can't imagine working in anything else, it's like a bug, once it bites you, you've got the disease. To me it's more than a job, I love music and meeting people with tremendous talent, and I enjoy the freedom of expression. I'm lucky, I've earned respect in this company because I do my job well, in a way I've become one of the lads I suppose, but it's a good working relationship.

Marion Fudger

Music

'Hard Nose The Highway' Van Morrison (Warner)

Van Morrison is a versatile dealer in lyrical images and this new album reveals his many sides; the relaxed and soulful 'Autumn Song', the gritty title track, the cynicism and disillusionment of 'The Great Deception' and the nonsensical Joe Raposo song 'Green'. You've probably heard 'Warm Love' which was released as a single from the album, but I think single honours should have gone to 'Purple Heather'. This traditional song has been beautifully arranged into a musical conversation between his voice, the piano and a violin and ends an album of accomplished musicianship which will no doubt wear very well.

'Soul of Jamaica' Various Artists (Help)

Saying reggae is vaguely like saying Women's Liberation, it almost always conjures up the wrong image of what it's all about. There are samples from ten different artists on this album released by Island on their mid-price label. You may have already heard the Wailers, Greyhound, or Jimmy Cliff (who was the star of 'The Harder They Come' film). The track I like most is Boston Jack's 'Starvation' and even though it has a carefree calypso atmosphere, it's in fact about ghetto poverty and deprivation, which of course is the Jamaican experience and what reggae is all about.

'The World of David Bowie' (Decca)

Against all odds - mainly office colleagues 'not David Bowie again' - I enclose a few words on a Bowie album you may see around. At the time of going to print, it's near the top of the mid-price LP charts, so thousands of people must be buying it. 'The World of . . .' series exists because almost everyone has recorded on Decca at one time or another - why! there's Billy Cotton, Jimmy Young, Reginald Dixon and George Formby, to name but a few and now a release of some old pre 'Space Oddity' David Bowie. None of these fourteen songs are on his later albums, and it's interesting to hear him sounding slightly like his hero of the time Anthony Newley and even a little like Tommy Steele. His songs were far less complex and much shorter in those days, but even so - and bear in mind I'm prejudiced - I still like it. It's light, reminiscent of the era and on tracks like 'She's Got Medals' quite humorous.

Did you know that when the Rolling Stones were on tour recently, at every date the promoter was expected to provide: fifty security men, five limousines, a doctor, ten dozen roses, two bottles each of whisky, bourbon and tequila, three bottles of iced white wine, one bottle each of brandy, vodka and coffee liqueur, a gallon of apple juice, and orange juice and assorted mixes, fresh fruit, cold meat, good cheeses, and Alka Seltzer.

Alice Cooper has gone into the cosmetics business, with 'Whiplash' mascara, 'Take A Bath With Alice' bubble bath and various perfumes. In the meantime he's negotiating doing a film for Roman Polanski.

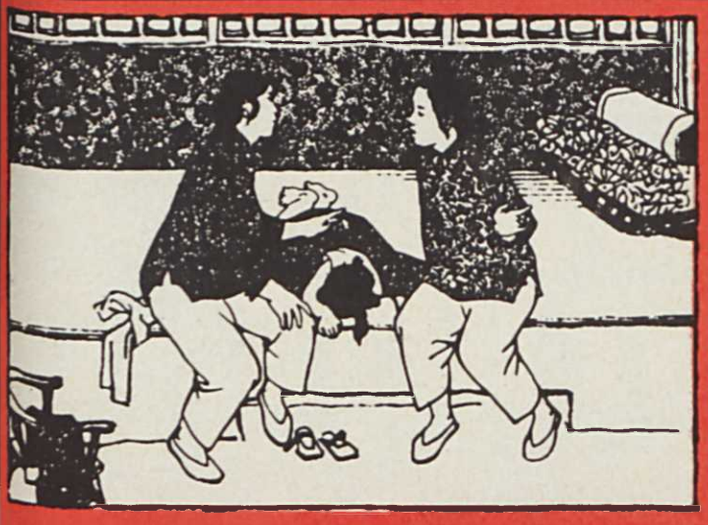
June Millington is leaving Fanny soon, she doesn't feel they play her kind of music, her rumoured replacement is Suzi Quatro's sister Paddy.

There's a row looming over Robert Stigwood's proposal to stage a production of Beatles album Sgt. Pepper because Paul McCartney doesn't like the idea.

Following the box office success of 'Lady Sings The Blues', Diana Ross's glamourised screen portrayal of Billie Holiday's life, Roberta Flack has just been signed to film the life of blues singer Bessie Smith.

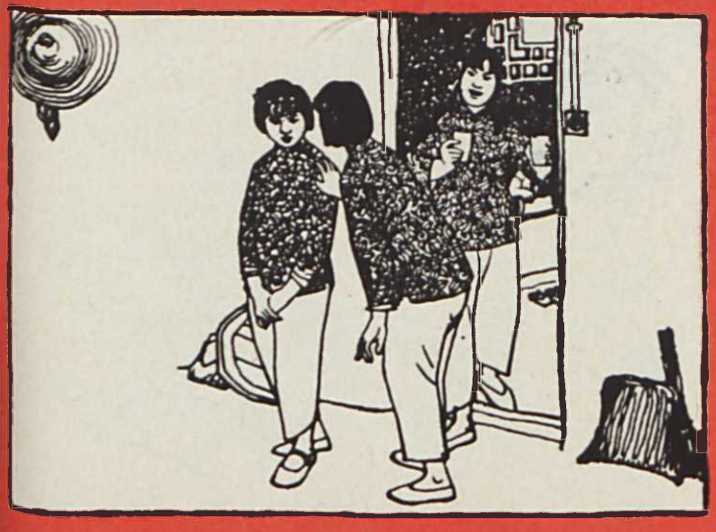
Marion Fudger

LI SHUANGSHUANG.

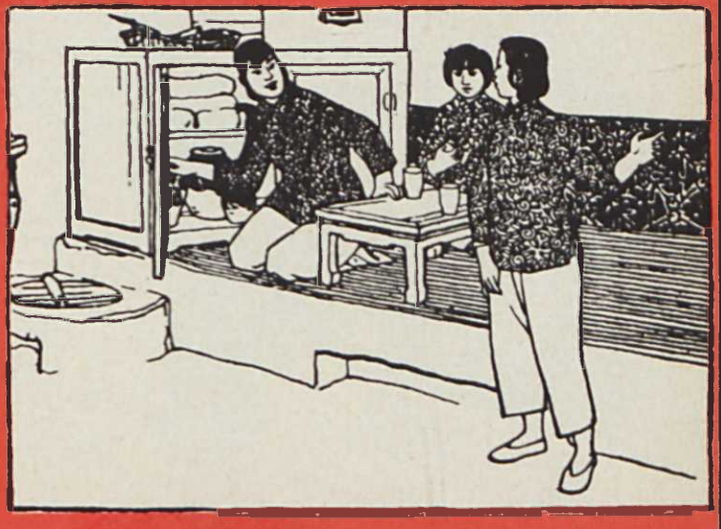


26. Shuangshuang said, "You see, he's gone running off to take an active part in the irrigation works. If irrigation is so important, why are we buried at home?" You Fang's wife said to her, "My mother-in-law has been ticking me off again. She says there's absolutely no point in going. We don't get any extra work points so what's the point in going there and working like an ox?"

27. They were chatting merrily away when they heard someone giggling at the window. It was Sun Youpo's daughter, Gui Ying.



28. Gui Ying had just left lower middle school, and Shuangshuang was her best friend. Smiling, she came in and said, "Same with me. My mother often says to me, 'Why don't you hurry up and go to the town and find work there. There's no point in taking part in the labor here.' You must agree, that talk is pretty unpleasant!"



29. Why did none of the households send their women out to work? Shuangshuang felt that it was connected with the fact that the recording of work points was slack. As soon as she brought this up, You Fang's wife added, "Yes, and it's Assistant Team Leader Jin Qiao who is to blame for doing away with the recording of work points; in other villages they still make settlements to everyone —according to their work points!" *More next month.*

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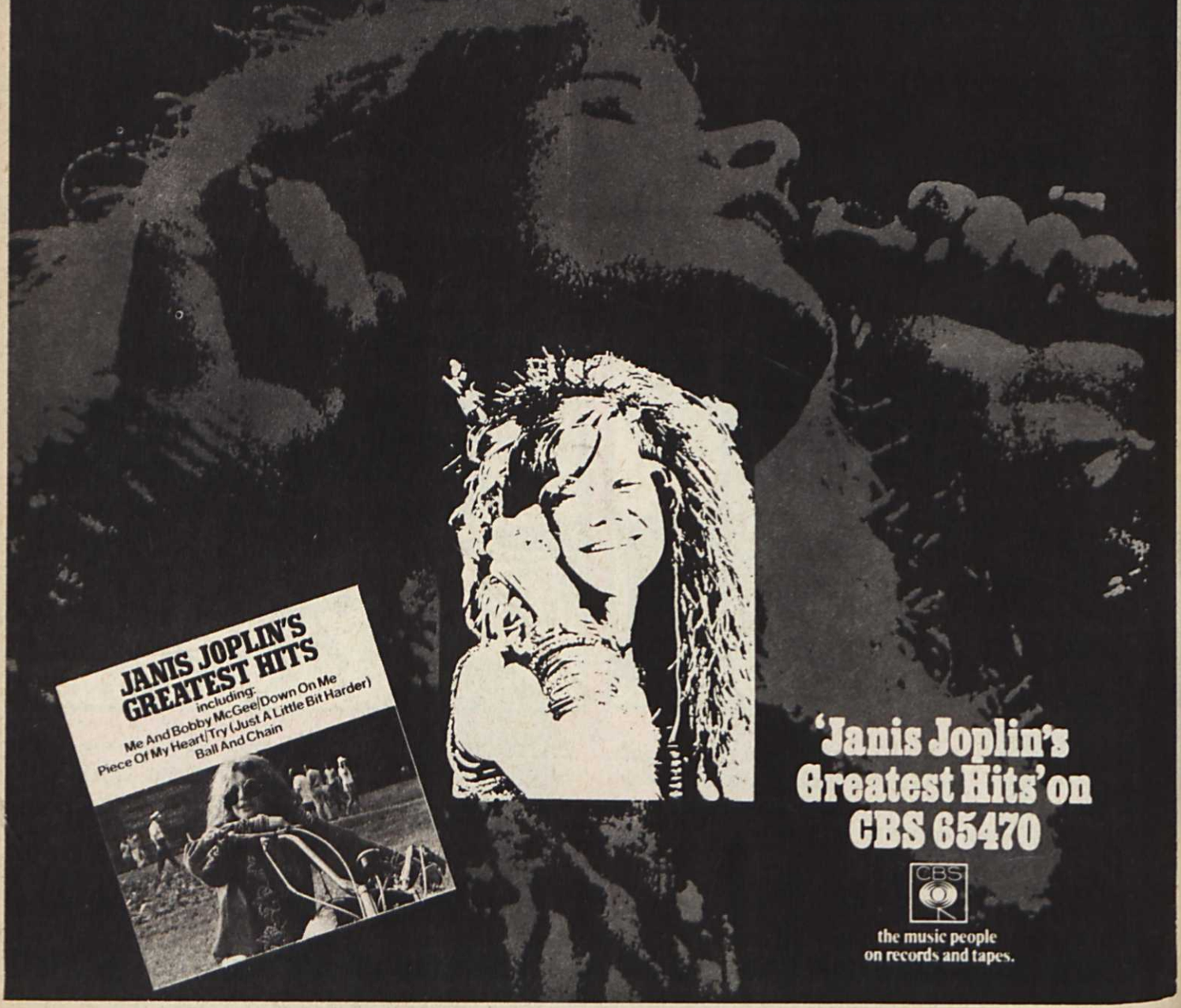

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